

REFORMED CHURCH MESSENGER

Christian Education Sunday, January 22

The Minister and the Layman

The minister is to be simply colonel of the regiment. The real fighting is to be done by the men in the ranks who carry the guns. No ideal could be more non-Christian or more irrational than that the religious colonel is engaged to do fighting for his men, while they sit at ease. And yet, perhaps, there is one idea current which is more absurd still. That is that there is to be no fighting at all, but that the colonel is paid to spend his time solacing his regiment, or giving it gentle, educative instruction, not destined ever to result in any downright manly effort on

the part of the whole regiment to do anything against the enemy. Laymen are bound to propagate their religion by speaking about it, by preaching it, in fact. When one man meets another in a railroad train and speaks of Christ to him, it is as legitimate a type of preaching as the delivery of a set discourse by another man from a pulpit in a Church. Telling men the Gospel, explaining what Christ can be to a man, is preaching, as Scriptural as any preaching can be made. It makes no difference if it is done haltingly. A broken testimony from a laborer to his friends

is likely to be more effective than a smooth and conclusive Sunday morning sermon.—Dr. Robert E. Speer.



MEMORIAL LIBRARY, URSINUS COLLEGE,
COLLEGEVILLE, PA.

Unafraid

Once I prayed Thee, Lord, to
take

From my life all fear,
Now I pray Thee once again
When death comes so near.

As before I beg Thee, Lord,
Take away the fright;
Lend me of Thy strength and
power,
Lend me of Thy might.

So in that last day, O Lord,
I be unafraid,
Let me pass the final hour
Brave and undismayed.

—George Elliston,
in Phila. Bulletin.



PHILADELPHIA, JANUARY 19, 1928

SIGNIFICANT STAGES IN RELIGIOUS EDUCATION AT ST. PETER'S CHURCH, LANCASTER, PA.

Paul M. Limbert

(Address delivered by Professor Limbert at the 30th Anniversary of the Organization of St. Peter's Church School)

History as a bare recital of events does not capture the interest of most of us; but history which shows the relation of that which now is to that which once was may be a thrilling story. Few of you are likely to have much interest, in any abstract way, in the history of religious education in the U. S., during the last generation, but many of you are vitally concerned about the growth which has taken place in St. Peter's Church School during these years. It is my purpose to point out the significant changes which have taken place in the educational program of this Church in respect to curriculum and organization, and to show how these changes reflect the advance which has been made in the field of religious education during the twentieth century. Our study, therefore, is far more than a series of reminiscences or a description of merely local development; it gives one an insight into the great nation-wide movements which have been inaugurated in religious education during these 30 years.

In this effort to survey the program of St. Peter's Church School one is impressed with the scarcity of records until very recent years. In looking over the reports of the secretaries one can find the names of scholars and teachers, how much they contributed, how often they attended, and how the money was expended, all recorded with amazing faithfulness. But one looks in vain for certain other facts which would be far more valuable than these statistics in indicating what the School really did; what series of lessons were used, how the worship was conducted, what service enterprises were carried on, how the teachers received their training, what methods were used. If such facts were available for this period of 30 years, how intensely interesting and how valuable they would be. As it is, I am dependent for many of my statements upon my own memory as a pupil and later an officer in St. Peter's School.

In trying to lay my finger on the stages in development which were truly significant, I think I have discovered three periods of growth. These are not, of course, sharply differentiated, but may serve as convenient guides to our thinking.

1. **First Period (1897-1917).** The first 20 years of the existence of St. Peter's School may be considered as one period because, so far as we know, the organization and procedure of the School remained fairly constant during these years (until 1906 the School was attached to the college congregation and was known as St. Stephen's Sunday School). Although no records are available, it is practically certain that the School used the International Uniform Lessons, since these lessons were almost the only materials that were printed. These Uniform Lessons were adopted for the first time in 1872 and were considered to mark a great step in advance. Many of us remember the days when everyone in the Sunday School studied the same lesson. For the small children the material was made more simple, but it was the same lesson. Do you not remember the diagrams in the Heidelberg Teacher suggesting how to sum up the lesson for the children by some sort of symbol or memory device?

At an early date in the history of the School, perhaps from the very beginning, the School was divided into two groups: the children up to about nine years of age met in one of the seminary classrooms and constituted the Primary Department; the rest of the members of the School met in

the seminary chapel and were considered the Main School. At some time after 1910 graded lessons were introduced for these Primary children. Many leaders throughout the country had become dissatisfied with the Uniform Lessons, partly because they were not in accord with the best educational theory, partly because they had not proved highly successful in developing either sound Biblical knowledge or devoted Christian living. The first International Graded Lessons were issued in 1910, for the Beginners, Primary and Junior Departments. These lessons contained some supplementary material in addition to Bible stories and were much better adapted to the interests and capacities of small children.

The fact that St. Peter's Sunday School adopted these Graded Lessons in the Primary Department at a comparatively early date indicates that the leaders of the School even at that period were eager to keep abreast of the times. The majority of the pupils, however, continued with the Uniform Lessons, and with little departmental organization.

The School was governed in those days by a Sunday School Association, which transacted the general business of the School, including the arrangements for special services. There was also a Board of Control, composed of five members. There is little record of the type of activities which it carried on. Whatever training of teachers there was took place through a class which studied the old Oliver Teacher Training Course. I can recall taking several examinations with the group of St. Peter's teachers, the sole requirement for a good grade being the memorizing of a mass of Biblical material.

II. **Second Period (1918-1924).** The second period in the development of religious education at St. Peter's began with the coming of Rev. Robert J. Pilgram as pastor. Rev. Mr. Pilgram believed that this little mission Church had an unusual opportunity to render a distinctive service by serving as a demonstration center for progressive work in religious education, situated as it is in such close relation to the seminary and the college. He felt that the School might become a real laboratory for seminary and college students and might thus be of almost incalculable value to the Church at large. Too much credit can scarcely be given to this energetic pastor for the vision which he conceived for St. Peter's Church School, and the wisdom which he manifested in carrying out his

dream. April 27, 1919, ought to be marked as one of the red letter days in the history of St. Peter's, for on that Sunday Rev. Pilgram and the superintendent of the Sunday School, S. V. Hosterman, made a trip to New York to study advanced methods in religious education. They had been told that at the Union School of Religion, conducted by Union Theological Seminary, some of the best work in the country was being done. By pre-arrangement Rev. Pilgram and Mr. Hosterman met Professor George Coe and Hugh Harts-horne, recognized leaders in the field of religious education, and learned many of the details of the procedure at Union School of Religion.

As a result of this visit, a number of significant changes were made at St. Peter's, which marked the beginning of the pioneering work in religious education which has made a name for the School throughout the denomination and in other circles. At least four important policies were introduced by Rev. Mr. Pilgram and his associates as a result of this special study in 1919. (1) The **departmental principle** was carried out to a much larger extent than heretofore. Instead of the Uniform Lessons each department studied a different series of lessons. In most of the groups the Departmental Graded Lessons were introduced. These lessons were issued in 1914 and differed from the Closely Graded Lessons in that they provided for the study of the same material by a department including three years, instead of different material for each year. In several departments other materials were used. For example, one of the Scribner texts, "The Story of Our Bible," by Hunting, was used by one group of young people. The Men's Bible Class, under Prof. C. N. Heller, undertook a very thorough study of the Bible on the basis of outlines furnished by the University of Chicago Press. This departmental principle involved the use of more classrooms wherever possible. Consequently, instead of two rooms, the School secured the permission of the seminary to use practically the whole building including the basement of the dormitory. At least ten rooms were in use every Sunday. Changes in organization were also involved, in that principals were appointed for the various departments.

(To be continued next week)

HOFFMAN ORPHANAGE, LITTLES-TOWN, PA.

Rev. Sidney S. Smith, Supt.

Vacation Week

The week between Christmas and New Year we call vacation week because there was no school, but in fact it was not vacation to many of us. During the week weather conditions were favorable and we tried to accomplish as much of our winter work as possible. Three days of the week were spent in butchering pork and beef and preparing it for summer use. The remainder of the week skating was in vogue although everybody was wishing for a good snow to use our sleds, especially some new ones which were received at Christmas. During these cold days the fireman was kept busy trying to keep all the buildings warm and now we are beginning to notice a large portion of the large coal bin has been emptied.

School began on the 2nd of January with a few children being promoted to next grade. We are giving our children an opportunity for mid-year promotions, providing they do extra good work. The basketball team is preparing for its season and everybody has been busily engaged in the gymnasium during the evening play periods. Study and play are going hand-in-hand in the program.

THE SCARECROW

There grows upon this mundane sphere

The best that mind of man implants;
Yet in the midst the scarecrow, Fear,
As many see, with terror haunts.

Within each one of purest blood
Are seeds to nurture and reveal
The beauty of one's life for good,
A blessing for our commonweal.

Why fly from this coarse, sordid thing,
Or shrink from what you know is best?
With courage fight, then feast and sing,
For God has made for you His rest.

Breathe deep the air and strength of life,
Make every plan and purpose clear;
Press on, and you will find as strife
Doth fade, time brings what you hold dear.

—Allan M. Craig.

VOL. CL, NO. 8

PHILADELPHIA, PA., JANUARY 19, 1928

Whole Number 5048

Published every Thursday at
The Schaff Building, Fif-
teenth and Race Streets,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Publication and Sunday School
Board of the Reformed Church in the
United States, The Rev. C. Clever, D. D.,
President; The Rev. C. F. Kriete, D. D.,
Vice-Pres.; The Rev. Paul J. Dundore,
Ph. D., Recording Sec'y.; Prof. C. O.
Althouse, Treasurer; The Rev. Paul S.
Leinbach, D. D., Executive Secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL SEIBERT LEINBACH, D. D., Litt. D., *Editor-in-Chief*The REV. A. S. BROMER, *Associate Editor and Business Secretary*

Departmental
Editors:

The REV. THEO. F. HERMAN, D. D.

The REV. CHARLES E. SCHAEFFER, D. D.

MRS. H. W. ELSON

*Business Department*GEORGE W. WADNER, *Circulation Manager*MISS L. M. HARRIS, *Office Subscription Manager*

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

TIME

With the Old Year gone and the first days of the New already a part of our store of experience, and with the Angels of Memory and Hope bidding for our love, we are wont to consider the meaning and value of Time. Few subjects so challenge the minds of men, and philosophers from Kant to Bergson have given it some profound consideration. In spite of the fact that man is a prisoner of the eternal present, the opening days of the New Year give him what seems to be a new lease upon life. Trying to forget the blurred pages of the past, with their strange marks of sins and of broken dreams, the honest man looks out upon the mysterious and hopeful future with expectant eyes. He considers its unmarked ways and untried days. He does not theorize about time; he knows that he must experience it.

Time is the stuff out of which life is made; and the story of man's attempt to mark its passage, with a sand-glass and sun-dial, with measured candle and electric clock, testifies to the inherent conviction of the soul that it is very precious and must be husbanded. For Time is as illusive as it is valuable; it slips past the listless and the foolish and leaves them no precious store.

Time is more than mere duration; it is *life and opportunity*. It was Lecky who pointed out the fact that modern civilization has increased our time, and since the demise of that historian, the increase has been many fold. The use of steam, gasoline and electricity has made it possible for modern men to live and experience more in a single week than their ancestors did in years. But who can say that this increase is an unmixed blessing? Of what value is it, as Dean Inge would ask, if a man can board a train in the evening, and as he sleeps, travel through the earth at seventy miles an hour if, when he reaches his destination, he is no better man than when he started?

Benedetto Croce, Italy's outstanding thinker of this generation, has been reminding us that all history is contemporary history. The living past is, indeed, the living present. The Book of Yesteryears is neither outworn nor outgrown. It is a mellow, golden book recalling to us the ways of wisdom and of folly, and he is a wise man who accepts its counsel before making too great an adventure or playing too freely with the precious stuff out of which life is born and character is nurtured.

And yet of all the nonsense of our generation, none is so crude as the popular assertion that we do not have time. We *do* have time for every essential thing. Our intellectual and moral flabbiness is not the result of a lack of time; it is the result of time squandered and our unwillingness to put first things first. The true life possesses three chief elements—*Work, Worship and Play*. And what does each day offer? Eight hours for work, eight for sleep, four for friendship and pleasure and four for mental and spiritual culture. By this route and none other lies a future which is certain to be both happy and productive.

—H. D. McKEEHAN.

* * *

A VISIT TO FIFTH AVENUE PRESBYTERIAN CHURCH

The historic Fifth Avenue Presbyterian Church, New York City, is a sanctuary in which the writer feels very much at home. Within its walls he has had unforgettable experiences, as he has joined with thousands in worship and has listened to messages from some of the masters of the Christian pulpit. Especially during the memorable pastorate of the late Dr. John Henry Jowett, did the writer have frequent opportunities to worship there and to feast upon the Word of God as interpreted by that prince of preachers, who fed the souls of his hearers as few men of our time have been able to do. There also on several occasions he heard masterly discourses by Jowett's successor, John Kelman, truly a Scotch giant, whose consecration and ability were perhaps too little appreciated on this side of the Atlantic. In the same pulpit we have heard "supplies" who have supplied all that was necessary to make a visit to this Church memorable.

Not until very recently did we have opportunity to attend a service at Fifth Ave. Church since its present pastors, Henry Howard and Minot C. Morgan, have taken charge of this great parish. Now that we have been there, we feel that perhaps a brief report may be of interest. The morning was rather dark and gloomy, and a bit of rain was falling. We wondered how much that would affect the attendance. It never seemed to make much difference in Jowett's time. Well, we found the large auditorium fairly well filled down stairs, and perhaps 150 to 200 in the galleries. That it was not as good as usual we judged from a later remark from the pulpit. One was impressed by the high character of the congregation

and the unusually large percentage of men. The atmosphere seemed friendly and pleasantly informal. There was no alarming evidence of reputed "blue-stocking" Presbyterianism. The music by the choir was reverential and excellently done, without any of the frills that occasionally make the judicious grieve. The opening service was conducted by Dr. Morgan with no little impressiveness. The invocation and the reading of that inspiring 55th chapter of Isaiah were full of unction and helped to attune every devout soul to the mood of expectancy and surrender so necessary in the sanctuary.

Many readers of this paper may recall that the chief preacher of the Fifth Ave. Church is now the venerable Henry Howard, for many years a leader among the Wesleyans of Australia. After becoming a superannuate in his own communion on the other side of the world, he journeyed from the Antipodes to America first to supply this influential Fifth Ave. pulpit and then to accept the pastorate, in conjunction with Dr. Morgan. The two share in the activities, but so far as the preaching is concerned, Mr. Howard usually speaks at the morning worship and the popular evening service, and Dr. Morgan preaches at 4.30 P. M., an hour which for years has been the time for the second service in this Church.

Before speaking of Mr. Howard's sermon, we want to refer to two interesting and helpful features of the service: (1) the "Talk to the Children," as it is called; and (2) the announcement of the offering. We judge from appearances that pastor Howard is not very far from "the Psalmist's allotted span" of four score, but time has not apparently diminished his enthusiasms nor robbed his beautiful voice of its power and richness. Like the President of our General Synod, he speaks with the freshness and sparkle of perennial youth. This makes it a real treat to hear him speak to the children. He is giving them a series of talks on the Books of the Bible, beginning with the New Year. As we were present on Jan. 8, his subject was "Exodus." In the few minutes given to this, he told in concrete and homely style how this exodus from the bondage of Egypt into the freedom of the Promised Land was related to a family fight—the jealousy in the household of Jacob which caused Joseph to be sold into bondage by his brethren. As is usual in down-town congregations in the metropolis, the number of children seemed small (in comparison, for instance, with our own First Church in Easton, St. Stephen's, Reading, etc.). At the conclusion of this talk most of the children left the Church.

In announcing the offering, which was the annual offering for Foreign Missions, and which in this congregation always runs into the thousands, Mr. Howard deplored that no missionary fresh from the field and on fire with the needed message for the hour was in the pulpit for this occasion. That, however, is not the custom here, he explained, and in this, as in some other things, pastors had to accept the routine formula provided by "the official board." Americans are the first, he said, to scrap old and antiquated machinery in their business circles; but in Church affairs anyone who suggests to them even the slightest departure from the old and approved methods in vogue is regarded as "a setter forth of strange gods." (This candid observation by an Australian should be remembered.) The trouble is that our giving is not yet either general or sacrificial, not really a matter of conscience or principle, but capricious and spasmodic, too much dependent upon the accidents of space and time. The few drops of rain this morning, diminishing the attendance, would also most likely reduce the amount of the offering. But if you could find, out in the world, an investment guaranteeing a 100% profit, how quickly you business men would seize it. "In presenting Foreign Missions I am speaking of an investment that really guarantees more than 10,000% profit," he concluded, "and an

opportunity for purchasing shares in this most remunerative business will now be given to you."

In his morning discourses Mr. Howard has been giving a series of expositions on St. Paul's Epistle to the Romans. This series, interrupted in the celebration of Christmas and New Year, was now resumed. His text was a portion of Rom. 12:2: "*that ye may prove what is that good and acceptable and perfect will of God.*" St. Paul did not, like some modern preachers, pile up adjectives merely because he was destitute of ideas. "Good" and "acceptable" and "perfect" are not repetitious or merely ornamental, but each contributes definitely to the Apostle's argument. Mr. Howard said he would have time in this sermon to consider only the first of these. To "prove" what is the "good will of God" is not an abstract or general obligation, but distinctly personal and biological. You can only prove that which comes within your own ken. You are to prove in your own life and experiences that the will of God is good. This is an act of worship. There can be no transformation of character except by a change in one's basic purpose and aim, which becomes a new and glorious center of personality. What is character? It is organized purpose, crystallized choice. Every man thus becomes his own priest, laying self upon the altar. It means a new moral adjustment in the most central sanctity of the human will. Really to know the will of God, this condition is essential and antecedent. We must *be* before we can *do*! First comes renunciation of our own self-will; then comes recognition of, acceptance of, and acquiescence in, the will Divine. To "prove" thus means more than just to recognize, or even than to approve. Discernment and discrimination are good, but in addition we must "try out." Merely to quote with approbation the formulas of righteousness will do us no more good than to chew up the physician's prescription. We must realize it in life, incorporate it in conduct and character. No mere intellectual smartness can enable you to understand the will of God; your washerwoman might see it far more clearly than you. "*The secret of the Lord is with them that reverence Him.*" Moral affinity is the key to intimacy. The "holy place" is screened from the common gaze. Love, loyalty and likeness to God in daily living—these give us entree, attuning us more and more to the Divine will, so that we get a new sense of values, and our plus becomes a minus and our minus a plus. It is this moral sympathy and appreciation which will enable us to identify the will of God, to pick it out unerringly among all the clamorous voices of our time, and thus to experience the rapture of the children of God. "Try it out"—that clothes you with invincible might. God's will thus becomes your law, and your law becomes your limitation. It creates the set of circumstances within which you can be and become your best. Acquiesce in these limitations, for they become your strength. You must, of course, distinguish between the temporary challenges to your progress which are to be viewed as obstacles to be overcome, and the properly imposed limitations by which alone an organism can do its proper work. The value of specialization is a principle everywhere recognized. There are dangers in it, if it is begun too early, for practitioners may deal with all local disturbances as if all of them had local causes, when as a matter of fact they may be constitutional. But Bushnell, greatest of American preachers, was right in saying that "every man's life is a plan of God"—and no two are alike. Your first duty then is to find out what is the will of God for your own life; and having found it, keep within the prescription. His will is always good; His will for you is of all possible courses the best. Keeping in it, you will be in a true sense omnipotent; getting out of it, you will be impotent.

We realize that this may seem but a cold and lifeless report of a sermon full of virile force. Mr. Howard, tall and impressive in appearance, with a white beard that

seems to give added weight to his words, speaks with impassioned earnestness. Though using copious notes, he reads so well that this seems but a slight handicap. He is unquestionably a great force, and he has taken his place easily as one of the major prophets of our noisy metropolis. It is a good omen that so many are pausing in the mad rush and bustle of the great city to hear such a voice as his as it proclaims with prophetic fire and winsome persuasiveness the good news of the Kingdom.

* * *

THOSE WHO HOOT SALUTE US

Mr. Jay E. House, who writes a daily column for the Phila. *Public Ledger*, is a native of Kansas. He was a former Mayor of "Zenith," as he calls it. We suppose he means Topeka. He is one of the best haters of Prohibition around these parts. Touted as a clever and sophisticated "he-man," he likes to use his talents to sneer at Prohibition and other "reform movements" and to boast about the violations of the Volstead Act by himself and others. He has just returned from a holiday visit to his old home and regales his readers with an account of his observations. In quoting a part of what he writes, we hope our readers will understand that Mr. House is employing irony in professing to feel anguish of spirit; if he is correctly reporting what he saw, heard and felt, we may assume that he was tickled pink and regarded it as a conclusive proof of progress in democracy. This is what he says:

"I am shocked and pained by the disrespectful manner in which Kansas speaks of Prohibition. Just the other night I attended a meeting of one of Zenith's dinner clubs. It is by way of being one of the smartest of the lot, the membership being made up of leading citizens, recruited mostly from medicine and the law. It was an open meeting. Representatives of the press were present. *But speaker after speaker got up and hooted at Prohibition and other restraints upon individual freedom.* There was a time when no such meeting could or would have been held. Nobody would have dared hold it. Had such sentiments been openly expressed anywhere, the State would have seethed with excitement. Those uttering them would have been boycotted by the women of Kansas. Probably the Legislature would have passed a law making disrespect for Prohibition a felony. But the meeting in question created not the slightest ripple of excitement. The hoots and jeers at restrictive laws were not considered sufficiently sensational to be worth printing. I wouldn't have believed it had I not seen it with my own eyes and heard it with my own ears. If this isn't a lost and ruined state, the signs and portents mislead me."

If you want to know what's the matter with America, this description of disrespect for all "restraints" and "restrictive laws" will give you at least a part of the correct answer. The attitude of so-called "leading citizens" who try to laugh out of court the Constitution of their country is, we confess, all too common. It does not stop with one law or one set of laws; and that way lies revolution and anarchy. Back of its contempt for human statutes is, of course, a lack of reverence for God and His commandments. Abraham Lincoln found the political religion of the nation to consist in *obedience to law*. This, we believe, will continue to be regarded as the rock upon which all true freedom is based, all jeers and sneers and hoots to the contrary notwithstanding. Our appeal is to sane, sober, sensible Americans, who in the end will demonstrate their invincibility.

Hon. Russell C. Stewart, President Judge of Northampton Co., Pa., recently said in Court: "It is the duty of all citizens (this includes columnists, doctors and lawyers) to aid the District Attorney and other officers in the suppression of crime. The American pastime of passing the buck is being badly overdone. It is up to the people to produce evidence, if they know of it, and they will find the District Attorney on the job. If communities desire to retain their good name, it is their duty to root out vice. That is the American way of doing things."

Commenting on the deliverance of this eminent jurist, Mr. John Francis Goldsmith, Editor-in-Chief of *The Lafayette*, wrote one of the ablest editorials we have ever come across in a college paper. It seems especially apropos in this issue, in which we are publishing a number of articles on our Colleges. Mr. Goldsmith said:

"Lawlessness never has been a characteristic of Anglo-Saxon peoples, and the American people have made for themselves a record that well bears out the theory that democracy is as capable of the maintenance of law and order as are other forms of government. But in the wake of the World War there has followed in the United States a disregard for law which, though fortunately not as serious as some would have us believe, at least threatens the progress of the nation.

"*On the shoulders of the present college man will soon fall the bulk of the task of preserving law and lawfulness.* In the role of judge, prosecutor, legislator, executive, and private attorney he will presently find himself called upon by the less informed element of our population to turn the wheels of the machinery of government. The task is not as easy as it appears. It calls for strength of character as well as strength of intellect. Many are the individuals in public office today who are too weak to resist the offers of crafty persons to partake of a little graft at the expense of the public weal. The ancient Romans were accustomed to regard a crime against the state as the worst offense possible, and they administered punishment accordingly. Graft exists on the campus as it exists within the state. An intense public opinion against the practice should be created by the college leaders, and student legislation must be brought into play against it. If the slightest suggestion of tolerance is shown to the student who deals lightly with the trust placed upon him by the college community, the practice of vice will grow into ugly and appalling proportions. Few men fit to assume the responsibilities of public office will be sent into the world from such an institution.

"The matter of graft, which is one of the more stealthy forms of lawlessness, is not the only cause for alarm on the part of those whose interest lies with the cause of clean and good government. The open defiance of law, the assistance afforded the law-breaker, whether he be a vicious bandit threatening the timid into non-resistance, or the bootlegger bartering away forbidden shoe-polish and varnish, and the dishonesty of the politician who buys and sells votes, and when he finds no market forges them, are a challenge to the American people.

"If the college is to fulfill its mission it must teach something more than the principles of engineering. Life in this practical and complicated age is made up of something besides a taste for the arts, an appreciation of the drama, and the ability to debate. Classroom and campus life must be made to prepare the student to take an active hand in the administration of honest and efficient government. In America we have a *government of laws and not of men*. Only education, and the proper kind of education, can prove the right oil with which to lubricate the machinery of this government. The duty of the college in this problem is clear. If it fails, let its charter be destroyed, its faculty dismissed, and its student body dispersed."

* * *

"YE MEN OF CHRIST, AWAKE!"

February not only brings the beginning of the Lenten season, but it also marks our annual Foreign Mission Day. It is peculiarly fitting, therefore, that we should have as our Memory Hymn for the month a *militant summons to duty* such as is contained in the brief but meaningful stanzas of "Ye Men of Christ, Awake!" These stirring lines are from the heart and pen of one of our own ministers, the Rev. Dr. Ambrose M. Schmidt, so well known and so highly regarded in our Church that no biographical sketch is necessary here. Suffice it to say that in addition to distinguished service in the pastorate

within the bounds of Pittsburgh, Potomac and Eastern Synods, and as Field Secretary of Franklin and Marshall College, Director of the MESSENGER Centenary, and in other fields of usefulness, Dr. Schmidt has done some literary work of a high order. Our Hymnal contains four of his best-known hymns: "We Praise Thee, O God, Our Lord and Our King," "Take, O Take Me, Holy Father," "O God of Nations, God of Men," and "Ye Men of Christ, Awake!" As one of the editors of the Hymnal, his talents were particularly useful to the Church.

May we not, in studying and mastering the words of this Memory Hymn for February, also accept its sentiment as a ringing challenge to our hearts for personal consecration of time, talents and energy to the great Captain of our salvation, so that we may more fully deserve to be called "good soldiers of Jesus Christ!"

* * *

TO SEND—OR NOT TO SEND

The dilemma suggested by this caption is directly related to the ministry of the Church paper. The situation is tersely stated by one of our best beloved pastors in a letter which is typical of not a few others: "I am always in a quandary between two questions—whether to send a report of our doings to the MESSENGER and seem guilty of 'self-advertising,' or to refuse to do so and be accused of never doing anything. Because I feel that our people like to see, from time to time, an account of things in connection with their Church I am constrained to send you the enclosed news."

Now we do not deny that even men in the ministry may occasionally be guilty of advertising themselves and their work. It may be frankly admitted that some expect more space than they deserve, if proper proportions are to be conserved. But it is also a fact that others are guilty of undue modesty or of sheer neglect in this important matter of passing on good news, and thus helping to carry out the Scriptural injunction "to provoke one another unto good works." One reason why the people in some congregations do not maintain an interest in the Church paper is because no news from their particular congregation or section appears. There are some men in our ministry who rarely, if ever, report even the most significant things which occur in their charges. They set an example which, if generally followed, would make it exceedingly difficult to have any worth while news pages in any Church paper. They are like the folks who fail to register and vote, and then are often loudest in their complaints because the wrong sort of men are elected to office.

The many testimonies which have come to us of valuable suggestions received and of stimulus provided for larger activities through reading the pages of "News in Brief," serve to confirm our conviction that it is a most useful and inspiring department. You can add to its helpfulness by sending us the right kind of news. Of course, if nothing happens that is really worth while, it does not seem worth while to report it, and we might use this opportunity again to give the kindly suggestion to our correspondents, that *it is specific information and not generalities* which our readers want. To say, for example, that the Christmas offering is "generous" or "large," does not mean anything to our readers in other localities, because they may not know what the writer's conception of the meaning of those words is. When the offering of a congregation of over 500 for the Orphans' Home is called "liberal," and then one learns indirectly that it amounted to \$29.42, we have a good illustration of the fact that the word "liberal" is variously interpreted. To say that this congregation gave \$29.42 is "news," even though not all may agree that it is good news; but to say that they gave a "liberal" offering is to make a statement both of questionable value and questionable accuracy.

However, the value of the news pages depends upon co-operation; and instead of quibbling over the shortcomings of contributors, it is the disposition of the MESSEN-

GER to express sincere gratitude for all the fine things they have done, and are continuing to do, to make our news pages rank among the best to be found in any religious journal.

We do wish, to be sure, that the news were more equitably proportioned. Some weeks we get hardly any; other weeks we are fairly swamped and cry out in perplexity: "It never rains but it pours"; and worst of all, some good people are most impatient just at the time when our difficulties are greatest, and if the item from their vicinity does not appear *at once*, the Church paper is considered belated, unjust, and otherwise wrong. This is one of the afflictions to which we must submit with all the sang froid we can cultivate in the hectic climate of an editorial office. After all, most people are inclined to be fair, and their sympathetic kindness is like balm in Gilead.

* * *

The Parables of Saged the Sage

THE PARABLE OF THE PASSING THROG

I walked abroad, and as I passed through an Open Space, I met a man I knew, sitting on a Park Bench, and feeling Very Sorry for himself. And he greeted me as I passed by, and asked me to sit beside him, and Listen to his Tale of Woe. And when he had finished his First Installment, which was really as much as I was Yearning to hear, he paused for breath, and said, Hast thou ever known a man so unfortunate as I?

And I said, I doubt it. For I have known few men with so little to worry them who erect Formidable Barriers to Success out of such Slight Materials.

And he said, It is as I feared, and thou dost not understand.

And I said, Rise, and walk a space with me.

And we walked through the Park to a Corner where two ways crossed.

And I said, Stand here with me for the space of Five Minutes, and look in the faces of the People who Pass, and tell me with which of them dost thou desire to exchange places?

And there passed by a Cripple, and then a Blind Man, and then a man whose Pale and Anxious Face told unto all who could discern a Sad Tale.

And I said, Which of them dost thou wish to be like unto?

And he said, With none of them, but I would gladly exchange with that man in the Rolls-Royce or the man yonder in the Packard.

And I said, It just doth happen that I recognize those two men. One of them is facing a Financial Crisis, and the other hath a Divorce Suit on, and is trembling in his Shoes for what they are likely to say about him in Court.

And he said, Is there no one with whom thou desireth to exchange places?

And I said, Ignorant as I am, and full of faults, there is no living man whose life, being as long as mine, I would change with, past or present or future.

And he said, But thou hast had an Happy Life and I have not.

And I said, Thou speakest truly as to me. It is almost unreasonable that any man should have had so many joys as I. If I have known Sorrow, so also have I known Comfort. But I am not commending myself to thee as an Example; I am only saying, Look abroad, and see if there be any life with which thou wouldest exchange thine own.

And he said, I am sure there must be many with whom I would exchange.

And I said, There is just one man with whom thou

mayest exchange, and that is thyself. Trade in thine old life and get thee a New Heart and a New Hope and a New Stock of Courage and Faith, for God is not dead. As every man in this throng hath his burden, so hath he

his secret joy. Get off thy Park bench, and trust in thy God, and go to work with Courage and Hope.

And I know not whether he did it, or whether he still sitteth there.

SYMPOSIUM: What Should The Christian College Stand For?

(An Important Query Is Answered By Some Of Our College Presidents)

The aim of the American college is to bring the individual to some measure of the wisdom needed to live his best life. The course of training is designed to give him judgment, adaptability, power of interpretation, culture and the larger conditions of character, happiness and social efficiency which lead to great civilization. In this general function of the college he is afforded mental and spiritual fellowship with the world's best minds and the opportunity to develop mental and spiritual independence. He is given acquaintance with the great fundamental facts of life and inspired to complete activity in personal association with broad, wise, noble lives. The college thus helps the individual to more accurate and broader results than he could find for himself in realizing the best possibilities of his nature, to make himself physically fit, mentally alert and morally active.

This is more than the elementary training and knowledge needed for the ordinary human intercourse; or special preparation for the various occupations in our complex civilization; or even the fitness for scientific and literary research to extend the boundaries of human knowledge. All this is represented and justified in the secondary schools, the technical schools and the universities. The college is a unique institution that prepares especially and specifically with a wide vision and a consecrated purpose for the most exalted and richest living.

The Christian college emphasizes religion as an integral factor of education and asserts that genuine character must be based on the fundamental elements of the Christian religion. It must stand in some vital relation to a denomination so that its purpose is fixed in Christian life. The members of the faculty must have scholarship and culture not only to mould students in personal contacts, but give inspiration and enthusiasm to Christian ideals and activity. The environment in the classroom and on the campus must engender the spirit of true Christian service and sacrifice. Such a college will not only prepare students for the professions and occupations of life, but will stimulate a wide vision of better living and richer effort. Under favorable circumstances it will train the most efficient and safe leaders in the development of humanity.

If the colleges are to do their work successfully they must have large endowments and adequate equipment. In this modern age it is generally admitted that education furnishes the most promising field for benevolence, and that the Christian colleges must be greatly and speedily strengthened. This is a serious and constant challenge to men and women to make liberal contributions to the educational institutions of the Church that they may fulfill their high mission and purpose.

—Henry Harbaugh Apple, President
Franklin and Marshall College.
Lancaster, Pa.

The primary purpose of any institution owned and controlled by the Reformed Church obviously is to assist the individual in every possible way in the realization of the Creator's plan of life for that indi-

vidual. The Church believes that God wrote a blue-print of a life upon the heart of each individual. The highest and noblest work to which one can commit one's self is to read that blue-print accurately and realize it in ever fuller measure.

From this general statement pertaining to all Church institutions, an analysis of the average individual's activities in life will enable us to outline the province and the work of the Christian college. Each individual who is normally constituted has two hands given to him to enable him to lay hold of some phase of the world's work—each individual also has something which we call a mind which enables him to think and plan, to this particular faculty which lifts man above the animals' world, although psychologists are beginning to tell us that some animals think more than some men do. In the third place each individual is especially endowed with a soul, the very breath of God breathed into man at the time of his creation.

With this analysis we have three definite functions of the Christian college, or rather, there are three different angles to the work of the Christian college. Hands were given with which to work. To be able to work effectively, those hands must be trained. There must be a definite point or part of the work of the world where the individual can take hold with hands trained for that work, specifically. Every educational enterprise must be continually conscious of this apparent need on the part of each individual. The age which forgets to train the hand to work efficiently will find itself tremendously handicapped. History furnishes instances of this handicap and justly blames the educational enterprises of the day. The graduate of a Christian college must be able to do something worth while with his hands.

In the second place, the mind of man cannot function properly and effectively unless it is trained. There was a time when colleges looked upon the mental realm of man as being its exclusive territory. While it is no longer exclusive, the mind still is the great objective toward which every Christian college moves. The individual who has the prestige of a college training must have a mind and that mind must be able to think and plan for itself and to think clearly straight through the problems of life as they arise from time to time. Sometimes I say to a member of the faculty, "If you do not do anything else, make those girls think and think clearly." Certainly you must furnish the material with which to think, but the real art of college training lies in training the mind to think and doing that clearly.

In the third place, every Christian college must go beyond the training of hands, beyond the thinking of the mind, into the development of the character and the enrichment of the soul. This is the real sphere and the only justification for a Christian college in America. Does the spirit of Christ predominate in your institutional life to such an extent as to permeate every phase of your work? Do you keep your halls so clean and inviting that Christ would feel at ease in walking to and

fro therein? Do you direct your courses so that ultimately in and through all of them the spirit of Christ will be manifest? Is your hand in the hand of God as He leads you on and on into higher opportunities and in larger fields of service? If one can answer these questions in the affirmative, his institution should be characterized "Christian."

Naturally one would not claim absolute perfection in answering these questions in the affirmative; the real Christian is too humble and conscious of his own self to make any such claims. But is this the ideal? Is this the goal toward which the institution moves? Has progress along these lines been made? If so, then your institution is Christian.

Many of us are dissatisfied with the product of our educational efforts in America; one wonders what the real reason is. Sometimes one says we have too little of this real educational effort in behalf of our young people; we made them clever and smart so far as their hands are concerned; we made them keen and clever so far as their minds are concerned; but their hearts and their souls we have not trained and many of them have become very flabby. A new day is breaking,—it broke about twenty years ago in some of our State universities and in the central west, when boldly and courageously they declared character, citizenship and Christianity to be the real aim of our higher educational efforts in America.

—William F. Curtis, Litt.D.,
President Cedar Crest College.

Allentown, Pa.

The question submitted as the caption for this article is no doubt the challenge that has come to every man when invited to become the president of a Christian college. "What is to be the objective toward which I shall strive; what ideal shall steadily be mine in all my efforts; what contribution can I make through my college that would otherwise be missing from the educational life of my group?" The frank answer in my case is, that my first and pervading objective was to organize, erect, and establish a standard college for women to which the daughters of the Reformed Church (and others) might come without fear or doubt, and, conforming to its standards, might emerge at graduation confident that the privileges, opportunities and emoluments of a college graduate would be open to them wherever sought, sectionally or nationally, without fear of embarrassment or chagrin concerning the classification or recognition of her college. In other words, a Christian college should, first of all, be honest and frank with its students. "Is your college a recognized institution? Does it conform to the standards of this, that or the other classification—for there are several?" These are questions that should be answered as far as possible in the college catalogue and thus constitute a basis for the contact into which the student and the institution enter upon registration. I have many times in speaking of this, used the illustration of the standard silver dollar and the "trade dollar," now withdrawn from circulation. The "trade dollar" contained a number

of grains of silver and was a thing of definite value, but it was not a standard dollar and could not be circulated as such. Honesty, therefore, prompted everyone, in passing such a dollar, to identify it as a "trade dollar" and only to seek in exchange its real circulating value. The Christian college should seek and obtain the current standardization and frankly and openly admit the limits to its classification—state, sectional or national, as the case may be, that no student may be in the least deceived as to the circulating value of the degree she is to receive.

The second objective should be that such a college should be Christian in atmosphere and spirit, not merely in name. This would be manifest in such matters as prescribed daily chapel and weekly or fortnightly Sunday services, in prescribed Bible courses; but more particularly in the voluntary support given to the Y. W. C. A. and to student classes in Bible, missions, etc. Of such an atmosphere one can only judge by breathing it for a season; of such spirit by being for a time a part of it. It cannot be judged by questionnaires nor detected by professional inspectors. When present it does distinguish the Christian college from others, whether state or privately controlled institutions. This atmosphere is further stimulated and maintained by the periodic visits of officials of the controlling denomination, by messages of missionaries returned from the field, by participation, if possible, in missionary activity on the part of students and teachers themselves, by sending forth the flower of its graduates from time to time into fields of missionary or social service endeavor. Thus it would seem that academic honesty and spiritual integrity are two essentials for which the Christian college should stand.

A third emerges before we conclude, in the matter of denominational loyalty. Here is where other similar institutions seem "wiser in their generation" than we do. Why establish denominational colleges and perpetuate them if there is to be no residuum of direct return? 'Tis true, in our own colleges the number of Reformed Church students, and often of teachers as well, are in the minority. But why give them less attention and less training than is given by local pastors of other groups present? We profess to be proud of our splendid history, of our achievements, especially in education, and yet we seem to hesitate even to pronounce the name of our denomination publicly, or to make especial provision for the training of our own group in that history or to develop in them an increasing admiration for our achievements or a love for the Church as such.

These three then are the things for which, it would seem, a Christian college should stand: a high academic standard, honestly and fairly administered; a spirituality to be found in faculty, in student body, and in the very atmosphere of the place; and a wholesome constructive attitude toward the supporting denomination that shall make every one feel proud of a Church that is doing such fine things in an educational way.

—Joseph H. Apple,

President Hood College.

Frederick, Md.

The Christian college should not stand for cheap rates or charity in education. It should not stand for the maintenance of "orthodoxy," in the way that some would have the college attempt that task. Its purpose is not primarily to serve as a source of apologetic activity. It is not intended primarily as a protection for young people against ideas which are contrary to our own. Its purpose is not to protect our people from false doctrines taught by other denominations. It is not an agency for proselyting or getting new members for "our" Church. It is not merely a beauti-

ful group of buildings or extensive equipment which may serve as a source of pride. It is not merely an institution for teaching about Christ, religion, or the Bible. It is not merely an institution for the education of Church workers. The purpose of the Christian college is not primarily that of serving the Church in any of the ways mentioned above.

The primary purpose of the Christian college is to supply an agency through which the Church may serve,—not be served. The Lord of the Church "came not to be ministered unto, but to minister." If the Church is true to her Lord, she seeks through her colleges not to be ministered unto, but to minister, and through them to give the abundant life which she possesses to the world. The Church college should provide a "little world" in which our young people may grow "in wisdom, in stature, and in favor with God and man," and in which they may catch the spirit of the Master, so that when they go out from this little world to the larger world, they may go as servants.

Many things the great endowed college or the State institutions may do as well as the Church college. I am quite sure that this class-room work on the average, is not as good. It is true that these great institutions prepare our young people for useful careers in the world, but it is likewise true that our young people go out from such institutions with the career motive rather than the Christian motive. They have acquired the mind of the world rather than the mind of Christ. They go out ambitious to become the princes of this world rather than to take upon themselves the form of a servant, and become obedient unto death.

The Christian college stands as one of the great agencies through which the Church is trying to instill into men "this mind which was also in Christ Jesus." The many services that the college renders to the Church are merely incidental. Financial support is not given to a college by a Church unless there are those in that Church who see in the college an instrument by which the Church may serve, rather than be served. The Christian college promises the Church nothing, except that she will endeavor to be truly Christian, and to use all the means placed at her disposal by the Church for the prosecution of the work that Christ has committed to our hands. The truly Christian college will never fail to secure the loyal fostering support of the mother Church.

—Elmer R. Hoke, Ph.D.,

President Catawba College.

Salisbury, N. C.

This is a challenging question. It arises logically in the public mind after the many characterizations and caricatures of the modern college that have sprung from the critical minds of speakers and magazine writers in recent years. In trying to find an explanation of the changed ideas and practices which have been coming more or less precipitately over present-day life, the finger has naturally been pointed at the colleges. Even though it be the finger of scorn the college cannot well dodge its responsibility, for has it not held that it is the fountain head of culture and the key to civilization? The question upon which we are asked to write marks an advance in that the point of inquiry has moved from the merely passive one of what constitutes a Christian college to the active one of what it shall stand for. The writer apprehends also that our questioner has in mind the kind of Christian life St. Paul advocated in his admonition not only "to stand," but "to withstand." While there are things the Christian college should stand for, there are also things which it should stand against.

In the first place the primary purpose of a college is intellectual development—the forming and informing of the student's mind. In making this statement we are not unmindful of religion and morality nor even of physical well-being. But it is our view that if in a Christian college the student will seek first the kingdom of trained intelligence, all these other things will be added unto him. I have never seen a student become a better Christian by neglecting his studies even though it be to engage in Christian work. The Christian college, then, should stand for hard, honest endeavor in the pursuit of learning. It should stand for a clear mind which requires that it shall also stand for physical health. It should stand for honesty and diligence in study which means that it shall also stand for morality. It should stand for the reverential seeking and contemplation of truth in every field of study which means that it shall also stand for religion and worship. A Christian college should hold to the primary purpose of a college, but should go about its work in a Christian way. It will differ from the non-Christian college in the glow of clean, healthy physical life which should be manifest in its student body, in straightforward, unequivocal, sincere and honest mental processes which should be found at work in every class-room and laboratory, and in a positive zeal for righteousness which will be the expression of love for God leading to religious meditation and worship, and love for man yielding tolerance and Christ-like helpfulness in human relationships. A visitor ought to be able to recognize a Christian college the moment he sets foot on the campus.

But a Christian college must not only stand; it must withstand. A college, like an individual, is under temptation and is likely to be misled even unconsciously by the subtle influences of its environment, both academic and social. In the subject-matter of its teaching it needs constantly to remember that not all thought, however brilliant, is truth, and that much present-day thought,—like poison in the system, is breaking down the very tissue of vital truth. The purveyor of such thoughts needs to be put in quarantine off the campus of a Christian college. Then too, there is the miasmatic atmosphere that rises up over the college community from the lower vice-breeding strata of the social world against which the Christian college must build up its own immunity. This cannot be done entirely by segregation. It must be done mainly by will power. If there be a student in the Christian college so weak that he cannot with the backing of such an institution, keep free from immoral contamination, the college must for its own sake put him in some place where he will not contaminate the student body.

In the matter of a college's standing for Christianity, every soul in the institution has a direct responsibility,—every officer, every employe, every teacher, every student.

—George L. Omwake, LL.D.,

President Ursinus College.

Collegeville, Pa.

The Christian college should stand foursquare for two essential things, which loom big in the life of every student.

The development of a strong, sound **SCHOLARSHIP** and the building of a virile, radiant **CHRISTIAN CHARACTER**.

One is as essential as is the other; one is incomplete without the other. They do not only dovetail; they link and are like electrons, which energize each other and make for a continuous flow of **REAL LIFE**.

Scholarship

A Christian college should challenge and marshal and present the strongest intellectual forces obtainable in the world of teachers; men and women, who have superior qualities, superior intellect, a superior genius of communication, a superior clarity of mind, a superior enthusiasm for their special work and a superior sympathy and love for growing youth. They should have an analytical and a synthetical mind, be creative in their thinking, inspirational in their teaching and masters in the art of practical application of the subject-matter to the experiences and expansion of the students. Teachers should be students of the times in order to give a modern touch and use to scholarship. They should develop the intellect as much as the skills and fit the young and growing life of the student to think things through and to approach tasks and problems confronting him with high courage and the consciousness that as far as he is concerned, by virtue of his endowment and his equipment, he will master them and win for himself a place and make a contribution of value to his profession and craft. The best curriculum should be offered, built up on the needs of the student, with the student

as the center and not the subject-matter as such. The curriculum should have in it all of those elements which make for a complete, serviceable, happy life, looking not so much for profit as for enlargement and expansion and a real contribution to the arts and sciences and to humanity as well. The Christian college can not afford to offer mediocre men and women as teachers. These should be of the highest in endowment and of the best in training and leadership, the peers of their profession.

Character

The Christian college should stand strongly and solidly for Jesus Christ and organize the thinking and the life of the student around our Divine Master as companion and associate in all activities of life. Christian principles of right, of decency, of order, of integrity, of industry, of citizenship, of service should prevail throughout. The Bible should be the one text-book above all others. The teachers should present and champion the Christian point of view and build a healthy philosophy of life, thoroughly Christian. The atmosphere of the school, the social life, with teachers and fellow-students, the spirit in athletics, in inter-collegiate contacts should be thoroughly Christian. Prayer

should have a large place in the life of each student and such agencies should be employed, which will make for real experiences of Christ. Whether they be organizations, evangelism, devotions, chapel, sermons or Bible study groups. Nothing should be allowed on the campus or in the class room which would vitiate or dissipate the deepest spiritual thought of the students. **A Christian personality, under control of Christ and Christian thought and principle always, even more so after college days are over, is the finest engraving (root meaning of character) and the highest art our Christian college can produce** and nothing less than that, should be the objective of our Christian college. Then two things will be attained: the making of a beautiful life and the making of a satisfactory living. And the people, viewing such a graduate of our Christian colleges should say not: "There goes a scholar," but:

"There goes a MAN, a
CHRIST-LOVING AND
A CHRIST-LIVING,
A truly CHRISTIAN MAN."

—J. M. G. Darms, D. D.,
President Mission House College,
Plymouth, Wis.

Is the Reformed Church Doing Her Duty Towards Our Educational Institutions?

By the REV. ALLEN R. BARTHOLOMEW, D.D., LL. D., *President of the General Synod*

The readers of the "Messenger" will agree with the writer that this question admits of two answers. It all depends on who furnishes the reply, whether the Church or the institutions. For that reason it places the President of the General Synod in a situation that requires no small degree of diplomacy, in order to retain the good-will of our Church constituency and at the same time to enjoy the favor of our large and influential body of educators.

During the year 1927 it was my special privilege to visit eight of our literary institutions, and in an informal way to inspect the campuses, buildings and equipment, and to enjoy the fellowship of a number of the Presidents and Professors. I came away from each institution with a feeling of genuine delight for I saw evidences on every hand of unusual material prosperity. All this must be most heartening to the advocates of higher education and to the true friends of our literary institutions.

I could not help feeling that there is a growing appreciation among our people of the value of Christian education. On every campus there are new and commodious buildings, and I was told of additional members in the faculties and of a large increase in the number of students. There is an air of classic beauty and of architectural permanency in the appearance of the administration buildings, dormitories, recitation halls and chapels that was truly gratifying. The Presidents of a number of these institutions stood with heads erect, and spoke in tones of confident hope as they were envisioning the future of their particular institution, some of them being the realization of their own fond dreams, and of their own self-sacrificing labors.

Our Church in recent years has given liberally towards the work of Christian education, for these new buildings and the modern equipment must have cost millions of dollars. This statement, however, needs to be qualified. Our members cannot take all the credit for the large financial investments which these buildings represent. Much credit is due to Presidents of the institutions and their associates in the work

who by their perseverance and tact were successful in impressing liberal donors, outside of our denomination, with the need for hundreds of thousands of dollars in order to provide some of the fine buildings that now adorn the campuses.

In the face of the many valuable accessions, both of a material and intellectual character, to our institutions of learning, the question still requires an answer: "Is the Reformed Church Doing Her Duty Towards Her Educational Institutions?" If I were to give my answer for the faculty and students, I would say an emphatic "No." If I were to answer for the Church, I would say an apologetic "Yes." The truth of the matter is, there is not a single institution in our Church with a full and complete equipment, in every respect, so as to be able to compete with the institutions of other denominations, and with the many fine State institutions. In fact, if I am not greatly mistaken, a few of our institutions will imperil their future continuance as A-1 colleges if the Church will not speedily come to their assistance with larger contributions for endowment. The requirements placed upon all A-1 colleges by the Educational Authorities are such as to compel sufficient endowment, or to drop to the grade of a Junior College.

If we expect to train our young men and women in our own Church institutions

for future leadership in the social, commercial, intellectual and religious spheres, we must supply adequate plants in buildings and equipments, and especially in the quality of the teaching force. There is a high premium placed on first-class talent in business and in politics, with lucrative salaries, and there is no reason why the professors in our institutions of learning should not receive larger compensation for their services. In this respect our Church has certainly been derelict to a group of most faithful men and women.

If the Church in the future expects to secure and retain her best qualified men and women as instructors of the youth of the present generation, it is high time that the Boards of Trustees recognize the fact that they must secure sufficient endowment to pay higher salaries, and in order that they may do so, they should make this great need known to the members of means in our Church. After all, it is the plain duty of the men in charge of the financial interests of our institutions to acquaint our wealthy people with these facts, for experience has taught us that when these know and feel the needs of the Church they will respond.

I am not sure whether my friend, Dr. J. M. G. Darms, Chairman of the Commission on Higher Education, in asking me to write this brief article, had in mind only our educational institutions in America, and therefore, I wish to remind the readers of the "Messenger" that our educational institutions in Japan, China and Mesopotamia, are also a vital part of the life and progress of the Reformed Church in the United States, and that in answering this important question I must include our foreign institutions where the needs are even greater in equipment and teaching force than those of our institutions in the homeland. In a recent communication Dr. David B. Schneder, President of North Japan College, wrote: "It is impossible to carry on Christian schools in Japan, or probably anywhere else, without either appropriation or endowment. Today is a time when the Christian educational work in Japan requires the utmost loyalty of its supporters."

QUIET WORKERS

Christ's lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God, and go to their business or their household work. And all day long they toil, they drop gentle words from their lips, and scatter little seeds of kindness about them, and tomorrow flowers of God spring up in the dusty streets of earth, and along the hard path of toil on which their feet tread. More than once, in the Scriptures, the lives of God's people in the world are compared in their influence to the dew. It falls silently and imperceptibly. It makes no noise; no one hears it dropping, but it covers the leaves with clusters of pearls.—**Selected.**

The Christian College and the Young People of the Church

There are six important steps which may be taken by the Christian college which will greatly simplify the matter of preparing leaders for the Church.

I. There should be a complete revision of the curriculum in a manner that will place the Department of Religious Education on a par with any other department of the institution. The courses should be presented in a manner that will not only hold the respect of the student, but also attract the best class of recruits for Church leadership.

II. There should be a complete reorganization of the faculties of all Christian colleges. Only through Christians of the non-apologetic, magnetic type, who are in sympathy with the Church's creed and movements, will it be possible to produce the right kind of young Church leaders.

III. There should be a thorough Christian atmosphere maintained around a college engaged in the training of Church leaders. This may be inaugurated by the conscious and combined efforts of the administration, the students' activities, and the civil authorities concerned.

IV. There should be change of attitude on the part of the Christian college toward the Church. The college should recognize the fact that it is the servant of the Church. As such, it should study the needs of its master, and see that those needs are efficiently met by imparting specialized knowledge to the young Church leaders in training.

V. There should be a change of attitude on the part of the Christian college toward the general public. Let it drop its apologetic, hang-dog air, and confidently assert its own vast importance. Let it demand fair play of the critic, and it will thereby again attract the best brains of the land to its portals.

VI. There should be some means evolved whereby the Christian college may aid its alumni in their after-graduation social adjustment. This would save the credit of many promising young Church leaders, and prevent much of the drifting which lowers the social and economic rating of many college bred men.

However, this series of readjustments must be comprehensive enough to embrace all contributory courses worthy enough to enlist the best efforts of every student and instructor, gradual enough to make the transition without violence, and practical enough to be fully realized by the college, useful to the student, and acceptable to the Church.

—Gerald G. Grubb.

Catawba College.

We hear much today of the claims that the Church has upon young people of Christian colleges, but we seldom stop to think of the claims that Christian colleges have upon the young people of the Church. When the time comes for young men and women to choose the institution of higher education in which to prepare for their life's work, they carefully weigh and balance the advantages offered by the different types of colleges. What are the advantages of the Christian college, and what are its claims upon the young people of the Church?

What, first of all, is a Christian college? Some would define it as a college founded and fostered by the Church, as against those institutions maintained by the State or by private individuals; but whatever definition we accept, we must consider the essential elements that make it Christian. In the first place, the Christian college has been founded for the purpose of training young men and women for Christian lead-

ership—leadership which involves both spiritual and intellectual excellency. Second, its instructors are appointed not only for their academic achievements and instructional skill, but also because they are men and women who will endeavor to carry the spirit of Christ into their associations with students, and will try to instill in them the love of truth. The principle that "great Christian teachers make a great Christian college," is thoroughly recognized in this case. Third, it is an institution in which the ideals and conduct of all who make up the college are Christian. And finally, it is an institution which provides for religious instruction and spiritual development of its students through courses in Bible, religious services held within the college on Sundays, and daily chapel, which is planned to afford the spiritual stimulus and uplift which the student needs amid the materialism, rush, and hurry of everyday life. The Christian college also gives the proper encouragement and support to such student organizations as the Young Men's Christian Associations and Young Women's Christian Associations, which are exerting a mighty influence in the upbuilding of Christian character today.

Too often it seems, the State universities and privately endowed schools place so much emphasis upon the attaining of academic excellency that the great task of character building is overlooked; too often they have tended to make their students specialists in one particular field without broadening their vision and raising their ideal. James J. Hill once said, "The small Christian college is the hope of America. Character is essential to statesmanship, and these Christian colleges are vital factors in the development of character." The building of Christian character and the instilling of high ideals have always been fundamental aims of the Church college, but at the same time there has been a conscious striving for high academic standards as well, and many Christian colleges are equal or superior in rank to other institutions of learning. It does seem, therefore, that if the academic standards are kept on par with the best, if the best possible instructors are secured, and if ample opportunity is given for freedom in discovering truth in all fields, the Christian college offers greater possibilities for developing the well-rounded individual that we all want to be, than does the college not distinctly Christian. The college that offers such possibilities should certainly have a great claim upon the young people who have been reared in Christian homes, and brought up under the influence of the Church which supports these institutions. The world today is in need of Christian leadership, and if the Christian college can best equip students for this purpose, it seems only logical that the young people of the Church should consider the claims which the colleges that they support have upon them; and, should they enter such institutions, do their best to make their college the supporter of faith and builder of character that it should be.

—K. T. T., '28,

Hood College.

Frederick, Maryland.

Under our subject let us suppose, first, that we are thinking of those young people of the Church who attend at the Christian college, and, secondly, that we are thinking of those young people who, though perhaps capable, do not attend.

The person coming to college steps into an atmosphere where his very activities in the line of learning stir him to absolute freedom of thought. This is good since it helps him to find himself; that is, he begins to establish his views along certain lines which must necessarily interest him and those with whom he will later come into contact. This fact enables the person to give clearly his views on things of common interest,—be they religious or social—and this can only be done convincingly when one has established himself through conscientious thought.

The faculty of a Christian college, I believe, are, as a rule, liberal and open-minded, and yet cautious enough to guide a student in his development of his own opinions. This development does not obtain only in a purely religious sense, as we might be led to believe by thinking of the words "Christian college;" for religion is also in large part a social matter. A man to be capable of that leadership which will necessarily be demanded of him upon his leaving college, must be big enough to grasp the essence of religion and social affairs, and not denominationalism and "class-ism," if such a term be permitted. He must be able to see the fundamental "good" in all established institutions, and yet be perfectly free to choose beliefs in which he himself stands convinced.

The religious and other extra-curriculum organizations and activities of a Christian college naturally will develop a person religiously and socially. There he meets on a par with his fellow-students and gets their ideas. Then, too, as for religion and social work, the student is often encouraged by the Christian college to take his activities along these lines away from the campus. Thus he comes into contact with people who are not always students; he can better learn human nature; and he is saved from becoming a monastic who would be altogether out of sympathy with humanity when the time arrived for him to cast his lot with men.

The Christian college has claims upon those young people of the Church who, unfortunately, fail in getting started to college. This will be readily seen by the claims which have been cited previous to this and by those which are to follow. You will say that not everyone can be a leader, which may be readily granted. But everyone must associate with his fellows, and the experience of man has been that religion plays a great part in the fellowship of man ("Man is incurably religious"). Whether he be a leader or no, that individual will be of value to himself and to others, more so by this type of training, than by no training at all.

Coming to the actual academic work of a college, a student is very frequently staggered by the seeming immensity of tasks set before him, yet he realizes the prudence of attempting and the value of overcoming. This is discipline, and discipline is always valuable. A leader must first learn to obey before he can command; so a student is trained to overcome in order that he may be able to cope with the problems that confront him when he ceases to be a student. A task is too large only when the person who should undertake it is not big enough. The discipline of a college education makes him big enough. It seems altogether correct to say that the one who has gone through experiences such as have here been cited will not lie down on the job, but

"He will buckle right in with a bit of a grin,
And tackle the thing that couldn't be done,
And he'll do it."

—Harvey M. Lytle.

Ursinus College, '29.

The question as stated seems to bear the import that there may be some doubt as to whether or not the Christian college has a claim or equipment enough properly to educate the youth. It seems to me that this calling the Christian college into question is only one sign of the times.

In the first place we would say that the Christian college has a claim upon the youth because of its history. Have we forgotten that it was through the Church, and mainly through the Church, that knowledge was first disseminated? It has been through Church colleges that higher education has been fostered among the youth of the nation. I am wondering what the standard of education would be were it not for Christian colleges of our country. We must never forget that the Christian colleges were pioneers in the field of higher education, and another fact to be remembered is that they have not taken a back seat with the advent of State educational institutions.

Religion has been and will ever have to remain the mainstay of the nation. I need not say this apologetically. This has long since been no theory, but an established fact. A nation that has no religion is a nation where progress, enlightenment, peace and other noble ideals can never be attained.

Religious sanction when added to institutions and principles give them a stability and a capacity to survive as hardly anything else does. Professor Ward declares that "religion is the force of social gravitation which holds the social world in its orbit." This could be said also of

the economic and educational world. We need more religion as society advances. This brings us to our topic again. Where can the youth of the Church best develop their religious beliefs? Can they strengthen their religious principles in State educational institutions or in private institutions? The best place they can do it is in our Christian colleges! The Christian college certainly has a claim upon the youth of the land.

Now why do we educate if not to make youth the leaders in the fields for which they believe themselves fitted? The Christian college can in every respect cope with the situation. It can produce leaders. The only way we can have capable leaders is through education. The question arises, "What kind of education do we need?" President Coolidge says, "What this country needs is more religion." How then are we going to have leaders with religious principles, for only those leaders who have religious ideals and motives, plus an education, are leaders indeed. This can be solved by granting the claims of the Christian colleges upon the youth of the land!

—Carl Koepke.

Mission House College.

The Church college does not exist for itself, not even for its denomination. Its purpose is much broader—it is a part of the great every-day world. Started by the Church fathers to furnish leaders for the denominational Church, it was founded upon such sound principles that it has grown beyond their dreams.

Striving for the highest in education, giving its students not only training for a worth while work, but a basis of character for living—that is the Church college. It does not exist as mere buildings or even faculties; the spirit of the undertaking differentiates it.

This spirit has a very definite claim upon any student. Every person has longings within himself for those better things,

even though he keeps them secret. The Church college lays her claim upon these—for she is interested in building character—and Christian manhood and womanhood is her final product. While its students learn the basis of right living, their lives are as replete with good times and sociability as impetuous youth finds elsewhere. Football games, dates, midnight feeds, all the student life is there, but with a deep undercurrent of purpose—for the Church college develops not only the mind and the body, but instills a spirit of life into those who come under its care.

—Earl Schottke.

Heidelberg College, Tiffin, Ohio.

The Nazarene, in His great sermon to the multitude said, "Ye are the salt of the earth: but if the salt has lost its savour, wherewith shall it be salted?" Christ may have had many things in mind, but He certainly meant to point out that if those upon earth who had accepted His teaching failed in their leadership, he was dubious who the leaders would be, or if there would be any, of the right kind, at all. By savoring the earth, he meant permeating it with His teaching of a common brotherhood among men, finding its expression in service born of love.

To be a leader in that sort of enterprise offers all the thrills of adventure, demands upon courage, and defiance of opposition, that any conquest or feat of achievement ever offered.

I say then, that upon the young people of the Church, those instructed and practiced in Christian leadership, the Christian college makes the demand that they savour its student body with a high moral sense, with service born of love, and with a consciousness that all are working together to make this world a little better for their having been here.

—Calvin H. Wingert, '28.

Franklin and Marshall College.

Enlisting Young People in Rural Church Work

REV. OLIVER K. MAURER, *Pastor, Linfield-Shenkels Charge, Pa.*

Church work is, of course, in many respects, quite different from secular activities. When the manager of a business is in need of additional help he casts about for the person best fitted for the position, and then goes with material inducements to secure him. This the Church, and more especially the rural Church, is not financially able to do. And perhaps it would not be advisable if it were possible, for to put a mercenary value on every bit of Church work would be detrimental. The work in the Church must be done out of love for the Master and in service to humanity.

Yet on the other hand, we can not draft our young folks into the service of their Church. Today, perhaps as never before, our youth is conscious of its freedom to choose between that which it will and will not do. The law compels our children to attend school until they arrive at a certain age. But there is no law and in many homes no moral suasion to either force or influence youth to give of their time and talents to the work of the Church.

Thus it is apparent that about the only way to get folks to be actively engaged in Church work is on the basis of their willingness. Of course, this is as it should be. But it gives rise to the rather difficult problem of enlisting folk to do that which must be done if the Church is to adequately fulfill her mission. In applying this to young people the problem becomes

peculiar to the tendencies and desires of their age. They must be shown that which is awaiting them; and it must be placed before them in such a way as to place a strong challenge to them. Young folks are more or less adventurous. They sometimes will enter in with eagerness where older folk will hesitate. They delight in undertaking that which is big and best. They cherish the opportunities that call forth the best that is in them. And though the work be big, yet when the challenge really reaches them they will find a way, or make one, of putting the things over. Hence, in an effort to have our young folks become active in the work of the Church we must not be afraid to put it on a high plane. It must call for their best and it is then, and only then, that their best will be put into it.

Another thing that must characterize the job in which we want our young folks to engage, is interest. For the most part they are not content with things as they have been carried on in the Church for the last two or three decades. There was a time when the youth would sit in Church on a Sunday and listen to a long, dry sermon. And that was about the extent of their religious activities. But now the youth wants the Church brought up-to-date. It must be interesting to them if it is to hold them and find them willingly laboring in its behalf. And it must always be re-

membered that interest is the forerunner of activity. You always find the child, when left to itself, doing the thing in which it is interested. When our Church work is made to bristle with fascination there will be no lack of volunteers from the ranks of the young. Interest and activity are in a sense reciprocal. The best way to keep youth interested is to give them something to do. Let the work which is given them, be not simply for the purpose of keeping them busy, but it must have for them certain definite results. This places an appeal to the young that is almost certain to meet with ready response.

The opportunity for service is another thing that attracts young people. I have never yet asked a young person to engage in a work, where this element of service was prominent, but that it met with willing response. When they can definitely see that their labors in the Church are beneficially assisting their fellow-men as well as the great throbbing sea of humanity throughout the world they are not only willing, but eager to enlist in that work. Young people are always ready to render real service to humanity and to their God, and the Church should ever hold this opportunity before them.

There is, however, one other thing that should always be borne in mind when endeavoring to enlist young people in Church work. That is, we must study their na-

tures, dispositions, and possibilities with a view of determining their individual resources and limitations. It is unwise to ask a young person to do that which it is impossible for him to accomplish. When they once fall down with an undertaking, their confidence in themselves is shaken and they naturally are more timid and more reluctant about taking hold in the future. We should be very careful to en-

list them in those things that they can "put over" well, and thus they grow through achievement and become willing, powerful, valuable resources to the minister and to the Church.

These are but a few general principles that are fundamentally important in getting and keeping our young people actively engaged in the work and ministry of the Church of Jesus Christ. The young people of today are better trained, because of our

schools, etc., than ever before. Hence, in them the Church has a wonderful resource and a power that if properly guided and used will accomplish great things for the cause of Christ. Therefore, let us not hesitate to call upon our young folks to give of their best to the Master, in a way that appeals to them, and they will not fail the Church, but prove its impetus and potency.

The Church and the Farmer

DR. M. A. DAWBER, *Director of Country Church Work, Methodist Episcopal Church*

The economic problems of the American farmer are the front page news items of the daily press. They will not down. They are here and here to stay until the American people have aroused themselves sufficiently to do something. The primary industry of agriculture must be re-established on a sound economic basis if the other industries are to continue with any stability of prosperity. All other industry will stand or fall with the industry of agriculture. Agriculture is declining and it is only a question of time and the same decline will be registered in other industries. The farm problem is a national one and should not be made a political football; its solution may determine whether the government will endure under the principles of democracy. It calls for the country's best thought and statesmanship. Surely a question of such importance must be of concern to the Church. Apart from the problem of social ethics involved, and considered only from the standpoint of religious welfare as affected by the statute of the Church as an institution, it is of the highest importance that the Church shall seek to understand the underlying causes of the present situation in agriculture.

We are rapidly discovering that there is little hope for the solution of the rural Church problem unless ways and means can be developed to do several things.

First—It will be necessary to provide a leadership of the finest quality. The idea

that any kind of man will do for these rural parishes is utterly erroneous. Such men ought **not** to be in the ministry **anywhere**, but it is the contention of this writer that if there is any place that cannot afford a cheap, untrained, inefficient leadership, it is the country Church. Most farming communities cannot find the money necessary to provide themselves with this kind of leader. Rural people must be helped to a better economic income in order to command the necessary leadership to turn the tide of failure to success.

Second—The country Church needs better buildings and equipment. To continue with the traditional one-roomed edifice or the mediocre equipment that obtains in thousands of rural parishes is simply hopeless. If rural religions is to be established upon a satisfactory basis the country Church must be equipped with buildings and facilities for religious education and there must also be adequate provision for building for community service. To provide for the immediate needs along these lines will require millions of dollars. At the present moment such a sum is not available in rural life.

Third—A supplementary leadership for the special task of religious education is a distinct need in rural life. More than half the children of school age are in the country. To bring to them the training in religion that is considered necessary in this age would require hundreds of special-

ists in religious education to supplement the program of public education. Here again is a need involving millions of dollars and one that should be immediately provided for. Rural people have not the money for these things. For the last five years farmers have been going into debt. Last year they received only 7½% of the national income. For 30% of the people to be asked to carry on with this small proportion of the national income is a rank injustice, and one that will ultimately have a disastrous effect upon our total national life.

As a matter of social justice the Church must face the question. It must protest against the gross mistreatment of such a large and important section of our citizenry. It must discover the springs of social wrong and help to point the better way. It must take up the farmer's struggle and help to create groups of free co-operatives to meet the tremendous combination and mergers that are taking place in industry. The Church must take a hand in the task of organizing the business of agriculture nationally.

The farm movement is in need of spiritual leadership. That is, the farmers are in need of a spiritual interpretation of their problems, and also in need of a vision of the necessity of getting a larger share of the products of their labor, not as an end in itself, but as a means whereby they can proceed to build a sound, self-respecting, religious community life.

Some Questions

A. E. TRUXAL, D. D.

Since the publication of my article on the effect produced upon a congregation by its interest in the general affairs of the Church a number of questions have been submitted to me. One is whether I took personal charge in securing the benevolent funds of the congregation. In reply to this inquiry, I will first of all, make a confession, and that is that the weakness of my ministry was that I did not place enough work in the hands of the officers and members and did too much of it myself. That was easier than training others to do it.

I always took general charge of the raising of the Apportionment, and frequently if I did not take matters in my own hands the end would not be accomplished. For example, full thirty years ago, when I became pastor of a charge that had been vacant and was largely in arrears on its Apportionment, I requested Classis to give us a light new Apportionment and we would then clear off our arrears. But Classis put the full new Apportionment upon us. I rebelled. I said to my consistory, "We have the right to pass on our Apportionment as well as Classis; let us assume so much of the new as we think

we are able to raise together with the arrears." The consistory readily took such action.

By the following January my resentment had subsided and I said to one of the elders: "Let us raise it all." He replied: "If you think you can do it, go ahead." I had a short explanatory letter printed and procured small envelopes properly endorsed, visited every family, gave it the letter and envelope, with the request that every member bring as large an offering at Easter as possible. The result was that all the arrears and the new Apportionment were paid in full. That congregation to this day, with rare exceptions, has paid its Apportionment annually in full.

Conditions and practices in the Church have changed, but the responsibility for the securing of benevolent moneys rests largely upon the minister. It is his province and duty to cultivate in his people the virtue of giving. And if he does not possess faith and grace and faithfulness enough to perform that part of the gospel ministry, he has undoubtedly missed his calling.

Another question submitted is this: Did you always suffer the representatives of

the general interests of the Church to present their causes publicly or privately to your people? **Always.** I never turned anyone away. But sometimes it was necessary to explain conditions, whether favorable or unfavorable. For example, on one occasion Prof. E. M. Hartman came to my place soliciting funds for the college. I said to him, "My congregation is not in good shape to respond to your cause. Only three men are able to contribute. The first one had subscribed \$1,000 to the science building and had one-half of it to pay yet; he would not feel like making another subscription at this time; the second for certain reasons would not likely respond; the third might give you \$100." He called on the last one and presented his case. "How much do you expect of me?" was the response. "I thought you might give me \$100." "I will do better than that; I will give you \$200, but I will not pay all at once." It did not injure the elder to respond; it did him good spiritually.

Let the literature and the representatives of Home Missions, Foreign Missions, Publications, Colleges, Seminaries, Orphan Homes, Old Peoples' Homes, and Ministerial Relief, come to the ministers.

and people of the Church, and let these various causes be explained from time to time from the pulpit, not solely for the sake of the causes, but for the sake of the spiritual welfare of the people. Such a course under the blessing of God will be a powerful means for the development of the Christian virtues in the souls of believers. It calls forth their love and sympathy and liberality and spirit of helpfulness. By

directing the believer's Christian activities to things beyond himself, beyond his congregation, beyond his own country and race, his religious character will be cultivated. Selfishness must be overcome by love.

The reader, I think, will excuse the personal references in this communication. The writer was publicly challenged before Synod by a general representative of the Church to write out his observations, ex-

periences and convictions on this subject. His motive in complying with the request is found in the possibility that he might thereby do some good; might benefit the Church; might benefit the readers of his words. The purpose of life is to do good. "So then as we have opportunity, let us work that which is good toward all men, especially towards them that are of the household of faith."

Somerset, Pa.

A Letter From London

BY ALBERT DAWSON

(A Rewarding Interpretation of Men and Events Across the Sea)

Liberal Evangelicals in Conference

Because in the words of Bishop Barnes, "there has never been more need than now for a thoughtful restatement of that Evangelical position which has been since the Reformation and until recently the dominant tradition of the Church of England," a Congress of Liberal Evangelicals has been held at Birmingham. "If this tradition decays," the Bishop adds, "there will be a disastrous breach between ourselves and the Free Churches, and I myself would prophecy a growing lack of harmony between modern culture and religion as presented by the Anglican communion." The purpose of the Congress was to discuss and emphasize the position of Evangelicals who strive to keep abreast of modern thought and to interpret the Christian faith in language of today. Ten Bishops signed a letter expressing sympathy with this object, remarking that Liberal Evangelicals have positive teaching on the Sacrament, "free on the one hand from bare and cold concoctions, and on the other from those mechanical ideas which in our view tend to remove this great means of grace from that spiritual atmosphere in which alone its blessing and gifts should find place." They deplore "those tendencies of the present time which in one direction disregard the vast access of knowledge which modern investigation has afforded, and in another seem to substitute mechanics for dynamics in the domain of spiritual life and apprehension." Those who took part in the proceedings were the Bishop of Hereford, Dean Inge, Canon Streeter, Canon Storr, Canon Guy Rogers, and Dr. W. F. Lofthouse (Principal of Handsworth Wesleyan College). As Canon Storr remarks, Liberal Evangelicalism has a theology and philosophy of its own and is not afraid to face facts. It makes its appeal to the New Testament, above all to the mind of Christ. The papers and discussions raised fundamental

issues—the Holy Communion, the New Testament and Modern Scholarship, Theology and Freedom in Religion, the Catholic Church, Relations with the Free Churches, etc. Dean Inge urged that Christianity is not primarily a doctrine to be believed or a law to be obeyed, but a life to be lived. We should all, clergy and laity alike, work for the Church that is to be, the glorious City of God that will rise out of the ashes of our unhappy divisions. We should look ahead, rather than behind, for the light, and think of the future rather than of the past. He pronounced the idea of a reunion with Rome impracticable and a stumbling block to possible reunion. He advocated exchange of pulpits with the Free Churches pretty freely, and intercommunion at special times. The aim should be to make the Church of England representative of English character at its best, and not denominational strength and efficiency. The marked revival of Liberal Evangelicalism is a good augury for the future of the Church of England.

Bishop Temple's Proposal

The Bishop of Manchester has made two bold proposals which are likely to be discussed throughout Christendom for some time to come. Addressing his Diocesan Conference he said that because the Church of England claimed to represent the true order of the Church in this country, they should be ready to welcome to their Communion as a normal practice communicants in any recognized body. He went further by insisting that they must come to the conclusion that not only a Free Church minister, but any layman who should devoutly and not definitely decide that it was right for him devoutly to celebrate the Holy Communion would effect a real consecration and through it the real gift would be given, and that Anglicans who were unable to receive Holy

Communion in their own Order should receive it in this way. Bishop Temple takes his stand, first, on the canonical rule that any baptized Christian presenting himself in good faith is entitled to receive the Communion, unless he is personally excommunicated; and, secondly, on the declaration at the Lambeth Conference that the great non-Episcopal bodies are to be recognized as in a real sense parts of the universal Church. "If that is so, it seems to me that one way of acting on this recognition is to accept their own disciplinary arrangements, and formally to welcome those who are by them actually admitted to Communion." Bishop Temple puts forward these suggestions now partly because as one of the delegates to the Lausanne Conference he feels responsible for thinking out what is the next step the Anglican Church might take, and, further, because if the Lambeth Conference of 1930 is to take any decisive step a great deal of discussion should take place before it meets. The "Church Times" is, of course, wholly opposed to these "grave departures from Catholic principles and precedents." The "Church of England Newspaper" and the "Retord" support the Bishop, the former remarking that if Dr. Temple can persuade his Episcopal brethren to follow his lead the problem of reunion will very soon be solved. Welcoming the proposals as "a breath of healing" in the stress of controversy, and as opening up a broad pathway of unity of spirit, the "Christian World" remarks: "We see but little hope for many a day of corporate reunion, and we are not sure that it is desirable; but a true Christian unity of the Spirit in the bond of peace is what we do long for. And until Christian men, of all persuasions of Church order, can meet together at the Lord's Table as brothers in the household of faith, even the Christian unity for which all right-minded men earnestly pray can hardly be more than superficial."

NEWS IN BRIEF

THE RUFUS W. AND KATHERINE McCauley Miller Memorial Fund Prize Essay Contest

Subject: "In These Days of Change and Challenge, How Can We Spiritualize the Home Life of America?"

Length: Not over 3,000 words.

Time: All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Publication and Sunday School Board, by Children's Day, June 10, 1928.

Eligible: Any minister or member of the

Reformed Church in the United States.

Instructions: (1) Sign essay with an assumed name, giving correct name and address on a separate sheet. (2) Use one side of the paper only. (3) Manuscripts, as far as possible, should be typewritten.

Prizes: First prize—\$100.
Second prize—\$50.

CHANGE OF ADDRESS

Rev. D. J. Wetzel from 611 Washington St., to 1606 North 15th St., Reading, Pa.

Rev. E. G. Krampe, D. D., from R. F. D. No. 1, to 930 Eastern Ave., Plymouth, Wis.

Have you ordered your copy of the "Reformed Church Pulpit?" 25 sermons by 25 preachers of our Church for only \$2.50. Send in your orders at once to the Publication and Sunday School Board, 1505 Race St., Phila.

Do you really want to know what our missionary policy for China is? Read the illuminating statement on pages 24-25 of this issue.

YE MEN OF CHRIST, AWAKE!

Our Memory Hymn for February

Ye men of Christ, awake!

The night is past and gone,
Why stand ye in the market-place
Thus idly looking on?

Awake, awake,
Ye men of Christ, awake!

Ye men of Christ, go forth!

The Master calls today;
To West and East, to South and North,
He bids you haste away.
Go forth! go forth!
Ye men of Christ, go forth!

Ye men of Christ, proclaim

That Christ, your Lord, is King!
Till all the earth revere His name
And loyal homage bring.
Proclaim! proclaim!
That Christ, your Lord, is King!

—Ambrose M. Schmidt.

Tune: Homines Christi
C. Harold Lowden.

Will you observe Christian Education Day?

Rev. J. P. Bachman has resigned the pastorate of Emmanuel Church, Allentown, Pa.

"The Religious Press Digest," which has been published in Milwaukee, and which was editorially commended in this paper some time ago, has decided to suspend publication with its December issue by reason of its small subscription list.

The "Christian Leader" (Boston), carries on its cover page for Jan. 7 a fine excerpt from the excellent sermon of Dr. W. Stuart Cramer, Lancaster, Pa., in "Best Sermons," Volume IV. It is entitled, "Outgrown Beliefs."

Rev. Horace R. Lequear, of New Britian, Pa., was unanimously elected pastor of the Middlebrook Charge, Va. Classis, on Jan. 1st. Rev. Mr. Lequear, who for 21 years was one of our missionaries in China, has accepted the call and will begin his pastorate there at an early date.

Mr. Charles R. Klingensmith, Treasurer of the Reformed Church, McKeesport, Pa., Rev. A. M. Billman, pastor, on January 13th, sent the Board of Ministerial Relief \$66.64, which pays the Ministerial Relief Campaign quota of this congregation up to December 31, 1927.

Our friend, H. H. Grady, of Shanksville, Pa., is one of those who has been receiving the "Messenger" in his home for more than 50 years, and this veteran friend says: "My family and I look forward each week to its coming. My father was also a subscriber for a number of years."

A pastor is wanted by the Sugar Creek Charge, Allegheny Classis. Any minister wishing to make a change and desiring information about said Sugar Creek Charge, will please write to Deacon U. S. G. Wiles, R. D. 1, East Brady, Pa., Secretary of Joint Consistory.

"The Cedar Crest Mirror," 21 by 14 inches in size, is a four-page circular from Cedar Crest College which fits admirably the description, "a thing of beauty and a joy forever." We are sorry we do not have some of its lovely pictures for this issue. We hope to show you some of them later. Best of all, go to Cedar Cress and see for yourself.

St. Peter's Church, Tremont, Rev. J. K.

Wetzel, pastor, had a most successful Father and Son worship service and banquet; a W. M. S. and G. M. G. Thank-Offering of \$108, an offering of \$125 for the orphans, a "white gifts" service very effectively rendered, and a splendid "watch night" service. Total offering for the orphans from the charge, \$161.

The Christmas services of the Wapwallopen Charge were fine and very well attended. The offering was for the local and Near East Orphans. The pastor and wife were remembered with cash and many tokens of kindness, for which they desire to make due acknowledgment. The happy wedding of Mr. Palmer Knorr and Miss Margaret Waltman, on Christmas Eve, gave a cheerful outlook for the coming day.

St. John's congregation, Middlebrook, Va., are having Bethel Presbyterian congregation as their guests since fire severely damaged Bethel Church on Nov. 6th. St. John's Sunday School is held at 10 A. M., worship and preaching at 11 A. M. Rev. H. S. Turner, D. D., pastor of Bethel, preaching, as St. John's is without a pastor, and Bethel Sunday School at 12 M. This arrangement has been very pleasant to both congregations.

Trinity Sunday School, of Telford, Pa., Rev. George W. Spotts, pastor, has a record to be proud of. Harvey G. Cressman, Secretary of the S. S., reports that the following have been present every Sunday without missing a Sunday for the number of years noted: Wallace Gerhart, 28 years; Mrs. Charles H. Gerhart and Mrs. Harrington Hartzell, 25 years; Mrs. Augustus H. Duncher and Mr. Charles H. Gerhart, 24 years, Harvey G. Cressman, 22 years, and Floyd Gerhart, 21 years. Isn't that just fine?

One of the suggested helps for the contestants in the 18-21-year age group of the Stewardship Essay Contest is the 1928 Almanac and Year Book. Since the Almanac is such a "staple" with Reformed Church families, this valuable material is already available to most of the contestants. It will be furnished to contestants who do not have access to a copy, upon request to Executive Secretary William E. Lampe, 316 Schaff Bldg., Philadelphia, Pa.

The advance registration indicates that at least 1,200 pastors will attend the great meeting in Columbus, Jan. 23-26, of the 9th Annual Ohio Pastors' Convention in Memorial Hall. The speakers include Drs. Walter S. Athearn, S. Parkes Cadman, Bernard C. Clausen, J. H. Goldner, J. H. Harris, Geo. E. Haynes, Bishop T. S. Henderson, Orvis F. Jordan, Paul S. Leimbach, Halford E. Luccock, Wm. P. Merrill, Jno. M. Moore, F. H. Nelson, Merton S. Rice, Robert E. Speer, Wm. Oxley Thompson and Nicholas Van der Pyl.

On January 1, 1928, 15 years after the project was started, St. Paul's, Buffalo, New York, Rev. John M. Peck, pastor, celebrated the final payment on the Church mortgage. The members of the consistory when the Church was erected, the building committee and the finance committee, took a part in the service. It was a joyful occasion. The Holy Communion was celebrated Jan. 8 both morning and evening. Three union services were held during the Week of Prayer, with the Presbyterian, Baptist and Reformed Churches participating.

The spirit of a real white Christmas was truly manifested in Bethany Tabernacle,

Phila., Pa., Rev. A. Y. Holter, pastor. A finely rendered cantata was given by the S. S. on Dec. 22, in the beautifully decorated Church. The pastor and his family were kindly remembered by many gifts of the season. 12 bushel baskets were sent to the needy and groceries were sent to the Bethany Home with a large offering of cash. The entire congregation rejoiced that on the day before Christmas the pastor's wife returned home from the hospital after a serious operation; she is now convalescing nicely and on the way to complete recovery. Holy Communion was observed on Jan. 2, morning and evening.

There were 755 communicants at Communion in St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, Jan. 8. Elder Isaac J. Zinn had charge of the 20 officers who assisted in serving the Communion in the pews. Six new members were added to the roll. Offerings, \$892.34. The annual meeting of the S. S. Association was held on Jan. 4. The old officers were re-elected. Charles R. Krick, Isaac J. Zinn and George S. Fisher are the General Superintendents. George W. Sweisford, Treasurer, reported grand total receipts of \$4,924.57; expenditures, \$4,222.17; balance, \$700.30. The enrollment is 1,199. Average attendance of the year, 67.9%. The largest attendance was 933, on Easter Sunday, and the smallest was 410, Feb. 20, due to snow-storm.

Willow Street Charge, Lancaster, Pa., Rev. David Scheirer, pastor, had a very enjoyable Holiday season. A special offering during December for Near East Relief amounted to about \$40; the offering for Bethany Home was over \$70. Holy Communion was celebrated in Willow St. Church on Jan. 8, 12 new members were admitted; the offering for apportionment was \$138.76. On Feb. 5 the pastor will celebrate the 4th anniversary of his present pastorate. Four years ago this Church numbered 136 members, of these, 114 remain; of new members added during this period 88 remain, a present membership of 202. The pastor and his wife were the recipients of many gifts during the Christmas season.

A busy Advent and Christmas season have been passed in Trinity Church, Tamaqua, Pa. The 60th anniversary of the founding of the congregation was observed, Rev. C. P. Wehr, D. D., of Elizabethtown, preaching the sermons. The pastor, Rev. A. C. Thompson, D. D., delivered an historical address. A catechetical reunion was held, and \$550 given for a memorial window in honor of the first 12 families. At the evening service was an ingathering, when the offering was \$2,279. A beautiful Christmas pageant was produced under the leadership of Mrs. H. H. Kochenberger. It was given 4 times, hundreds turned away. Offerings for Bethany Orphans' Home and the piano fund.

Central Church, Dayton, Ohio, Rev. Walter W. Rowe, pastor. Holy Communion was observed on Jan. 8. A very large Communion. Three members received, making a total of 17 recent new members. In the evening a special musical program was rendered by the choir. Plans are being formulated for the spring evangelistic campaign. The pastor of Central Church will be very busy in this campaign as he is Chairman of the Religious Work Committee of the Dayton Council of Churches. The pastor recently addressed the ministers of the Baptist Church at one of their conferences in Tiptecanoe City. He will also

EDUCATION SUNDAY, January 22, 1928
Attend Church And Hear Your Pastor Present The Claims Of
CHRISTIAN EDUCATION

**ONE BY ONE
SUBSCRIPTIONS FOR
THE MESSENGER
COME TO US, AND
SOMETIMES GO
FROM US.
WON BY ONE WHO
WAS INTERESTED,
AND ANOTHER
SUBSCRIBER WAS
ADDED. OF COURSE
THE RULE CAN BE
MULTIPLIED.**

READ—"Who wouldn't be pleased with this?" In January 12th, Messenger. Page 5.

A. M. S.

be one of the speakers for the pastors of the Reformed Church at the Pastors' Convention in Columbus on January 26th.

Maytown Church, Pa., Rev. Charles H. Faust, pastor, had a very busy Christmas season, opening with the midnight union service in the Church of God and continuing with the regular services on Christmas Day, and a special service by the S. S. in the evening. The offering for Bethany Home was larger than previous years. The pastor's wife was presented with several pieces of gold by her S. S. class as a token of appreciation of her leadership. All the S. S. officers were re-elected at the annual election on Jan. 1, Supt. H. N. Ritter starting his 14th term. Promotion Day was observed and perfect attendance awards given to Mrs. Sue Wolfe, not having missed a Sunday for 17 years; Helen Hollenbach, 7 years; Norman Houseal, Charles Houseal, Clayton Mayer, Thomas Mayer and Edgar Mayer.

A splendid junior choir was organized, beautiful pageants were rendered on Children's Day and Christmas in Myerstown Reformed Church, Rev. David Lockart, pastor, Myerstown, Pa. It cannot be called a record-breaking year in the life of this fine congregation, but this year compares well with the best years it has experienced. Among the actions taken at the annual congregational meeting was one to raze the old hitching sheds in the rear of the Church, to increase the pastor's salary \$200 and to hold an adjourned meeting in February to consider further the heating of the parsonage from the Church heating plant. A splendid Christmas season and a good mid-winter Communion.

Here is a word of congratulation from New Philadelphia, O., of the sort we greatly appreciate. Writing about the centenary, Miss Leona C. Kuhn tells of having in her possession some old "Messengers," of the '50's, and adds: "The 'Messenger' is the best ever, and I have been accustomed to its presence from my childhood—my father, Daniel Kuhn, was a subscriber when a young man in his parental home, and we have never failed to receive an issue since then. He died 19 years ago and among the last things he said to mother was to keep on reading the 'Messenger.' Mother was a faithful reader of it, and I shall continue to read it as long as I live, I am sure. I enjoy the literary standard of your paper and couldn't do without it."

Christ Church, Latrobe, Pa., Rev. Ralph Hartman, minister, observed the Christmas season with services commemorating the birth of Christ. A carol service held at 6 A. M. Christmas evening a white gift service and pageant was rendered under the direction of Miss Mary McClement. Offering for St. Paul's Orphans' Home, \$580. The minister and family were presented with a Christmas purse and individual gifts from the congregation. A watch night service was sponsored by the Senior Christian Endeavor Society. Week of Prayer observed—culminating in a union Communion service by the Churches co-operating. Very impressive. Dr. Chalfant, of the Anti-Saloon League, will speak January 22.

During the year 1927, as in previous years, the Board of Ministerial Relief used every cent of the \$51,594.49 Apportionment received from the several congregations of our Reformed Church in helping to care for the 199 aged and disabled ministers and widows of ministers in the Relief Department. Besides this, the Board gave \$3,065.43, received from other sources than the Apportionment, to the 199 annuitants of the Relief Department. None of the money received for Ministerial Relief Apportionment is used in the paying of the expenses of the Board of Ministerial Relief. The cash gain on the investments, plus a part of the few miscellaneous receipts, more than covered all the expenses of the Relief Department of the Board during the year 1927.

Grace Church, Baltimore, Md., Rev. Samuel A. Troxell, pastor, recently purchased the property adjoining her new Church, which is now being erected, in the 1400 block, So. Charles Street. This property consists of a large 3-story building. The foremost part of the first floor is occupied by a bank; in the rear of which Grace Church now has her business office. The entire building, however, will be remodeled in the near future. It will be converted into a modern parsonage. The buying of this property has been contemplated for quite awhile; therefore, the possession of it naturally lends enthusiasm to the pastor and members of Grace Church; for it is their desire to have an institution that will be complete in every sense for the furtherance of God's work.

Great was the Christmas season in First Church, Reading, Pa., Rev. D. J. Wetzel, minister. The morning attendance was 900, the evening attendance was 450. The morning service at 6 was a Christmas praise service. Chorus of 35 voices supported by an instrumental ensemble, consisting of harp, violin, 'cello and oboe. The evening service was rendered by the children of the Church School. The offering of \$650 was given to Bethany Orphans' Home. The annual congregational meeting was held on Jan. 9. Reports indicated most excellent improvement in work and offerings, many practically doubling their contributions to various forms of Church work. A new parsonage has been purchased and plans approved for the use of the old parsonage as a parish house and for Sunday School work. Also general improvements of the present S. S. rooms are under way, so that we shall have a graded school and separate rooms for all departments.

This is the Stewardship period for the Reformed Church in the United States, and it includes a widely diversified program for the denomination. The Stewardship Essay Contest now under way ends with March 11th, at which time the Essays must be in the hands of the local judges. The Stewardship Poster Contest, a phase of the Stewardship Essay Contest, open to all those eligible to the Essay Contest, claims the attention of young people from

nine to twenty-one years of age, inclusive. Plans for an intensive Stewardship period culminating in Stewardship Acknowledgment Week, March 11th to 18th, are under way. The new stereopticon lecture, "Faithful Stewards," is now available, and is especially timely. It may be obtained from Dr. A. W. Casselman, 416 Schaff Building, Philadelphia, Pa. Requests for literature and inquires concerning the Essay and Poster Contests should be sent to the Stewardship Department, 316 Schaff Bldg., Philadelphia.

The beautiful new Grace Church, of Fort Wayne, Ind., Rev. R. S. Beaver, pastor, is to be formally dedicated in a series of services beginning Sunday, Feb. 5. The morning worship and dedication of the building will be at 10.45 A. M. on that day; from 4 to 5 P. M. there is to be a radio service which will be broadcasted from WOWO, Fort Wayne, 1310 kilocycles. This is a 5,000 watt station and is strong enough to be heard from coast to coast. From 5 to 5.30 a service is planned for greetings from the Reformed Church ministers of the city. The luncheon and fellowship hour at the Church will be from 6-7.30. The evening worship at 7.30 o'clock. The speaker morning and evening and at the radio service in the afternoon, will be Dr. Paul S. Leinbach, Editor of the "Messenger." Pastor and people invite their Reformed Church friends especially to listen in on that occasion. Fort Wayne is on Central Standard time. At the week of services following the day of dedication the former pastors of Grace Church are expected to preach.

In Zion, Stroudsburg, Rev. F. H. Blatt, pastor, enjoyed one of the most pleasant and profitable Christmas seasons in her history. On Christmas Day at 7.30 P. M., the children of the Sunday School rendered a program to a crowded Church, so crowded

(Continued on page 18)

CHURCH FURNISHINGS



PULPIT & CHOIR GOWNS

EMBROIDERED PULPIT HANGINGS
BOOKMARKERS, ETC.

CLERICAL CLOTHING
COX SONS & VINING

131-A East 23rd Street, New York

MOLLER PIPE ORGANS

In more than three thousand Churches. The highest grade instrument. Every organ designed and built for the Church and service in which it is to be used, and fully guaranteed. Booklet and specifications on request.

M. P. MOLLER

HAGERSTOWN, MARYLAND



MENEELY BELL CO.

TROY, N. Y. and
220 Broadway, N. Y. City

BELLS



TOWER CHIMES PLAYED FROM
ELECTRIC KEYBOARD AT ORGAN
CHURCH BELLS—PEALS

McShane Bell Foundry Co.
BALTIMORE, MD.

Church Decorator, Fresco-Painting and Decorating
MURAL PAINTINGS A SPECIALITY

Sketches Submitted on Application

H. P. BERGER : : Lebanon, Pa.



A View of the Spacious Dining Room at Ursinus

The Recent Growth Of Ursinus College

The editor of the "Messenger" has invited us to present in picture and narrative the recent development of Ursinus College. Believing that the members of the Reformed Church should have a report on what has been and is being done at this center of life and learning in the Church, we cheerfully respond, although neither in picture nor in description can we give an adequate account even with the editor's liberal assignment of two full pages.

Let it be stated first that the building program of the past year was not the mere fulfillment of a dream or the sheer gratification of anybody's ambition. It represented the least that could be done to meet the necessities that were upon the college because of its extraordinary growth whose requirements, if they had been met as they arose, would have brought about a more gradual expansion beginning years ago.

While the normal increase in college attendance for the whole country has been

about 11% since the war, the increase in attendance at Ursinus has been considerably greater, and last year was 27% above that of the year before. This rapid growth came despite the fact that in recent years much greater discrimination has been used in admitting candidates and practically all "special" students have been eliminated. The college has for years restricted itself exclusively to the four years of undergraduate work in the liberal arts and pure sciences, undertaking nothing above, below or on the side. Within this field it has aimed to do the work with exceptional thoroughness, having a care for each individual student and keeping the classroom clear of the unfit. It was rather surprising to the college authorities that in the presence of this policy there should be such an unusual demand for admission.

Forseeing an utter incapacity to take care of the increasing numbers and knowing that for both economical and educational reasons the institution should be al-

lowed to become somewhat larger, the Directors began planning about a year ago for an expansion of the physical plant and the enlargement of the teaching staff. Frequent meetings were held with the result that by early spring the contract had been let for the erection of the two dormitory buildings, and at the June meeting, for the new dining hall and gymnasium. Meanwhile the remaking of the athletic field, the construction of tennis courts, the development of the north campus, installation of a new electrical system, the extension of the laboratories for chemistry and biology, the re-equipment of the physics laboratory and additions to the chapel seating, were authorized. Some of this work was undertaken because of the financial advantage of fitting it in with other jobs, everything being of a permanent character. The improvements and additions were projected with a view to taking care of 450 students. On September 21, at the opening of college 454 matriculated. By careful planning and aggressive management, it was possible to begin the work of the term on the date appointed in the calendar, although there was still much work to be done on that date.

The dormitory buildings are of Chestnut Hill stone in English Colonial style. The interior frame-work is of structural steel and the construction substantial and strong throughout. Each building houses 58 persons, having 24 double rooms and 10 single rooms. The rooms for two persons are all 14x17 feet in size—much larger than usually found in college residence halls. Each inside room has two windows and all corner rooms, three windows. Each student has a large clothes closet and for every 8 students there is a toilet room with every modern convenience. The entrance vestibules are 8 feet wide and the corridors 6 feet. In each building there are 2 fire-proof stairways and a trunk elevator. Downstairs there are 8 single rooms for students or employees and 4 large store-rooms. In one of these has been installed the transformers and switch boards of the new light and power system from which current is transmitted through a single meter to all buildings on the ground. These two buildings have been named in honor of the two persons who made the largest gifts to the college during the year—Andrew R. Brodbeck and Cyrus H. K. Curtis.

The new dining hall is built in the court formed by Freeland, Stine and Derr halls. It is 52x54 feet in size and has excellent



OLEVIAN

CURTIS

BRODBECK

THE WEST CAMPUS, URSIN

THE
THOMPSON-GAY
GYMNASIUM
(in course of construction)
being erected by the
Alumni and Students
as a memorial to
ROBERT W. THOMPSON, '12
and
GEORGE H. GAY, '13
each of whom died
in his senior year
in College.



lighting and ventilation. Service rooms with ample elevator equipment were made in Derr hall, adjoining the new dining room and the kitchen below. The color scheme is delightful and represents a departure from the usual institutional dining-room effects, the floor being of polished heart-rift pine, the side-walls finished in orange and the furniture in apple green. When set up for banquet purposes, more than 300 persons can be accommodated in this room. With the three other dining rooms, there is room to serve a college of 500 or more at one time. All of the dining rooms, including the new one, are conveniently grouped about the one large kitchen from which all meals are served. The front rooms of Freeland have been made over into a cloak room, a lobby and a private dining room, the latter a beautiful compartment opening by French doors into the main dining room. This room has been decorated and largely equipped by a friend whose generosity is matched by discriminating taste.

The new gymnasium has been erected on the foundations of the old Field House and Athletic Cage, but much larger. The building is of native stone, re-enforced with

steel. In it are a lobby, two coaches' rooms, two large locker rooms, two shower rooms, living quarters for janitors, a theatrical stage, a playing floor and a gallery for spectators. There is a large store room under the stage and downstairs is a fire-proof furnace room. The outside dimensions are $98\frac{1}{2} \times 112$ feet. The playing floor is 58×88 feet. The balcony seats 400 persons, and the main floor, when set up for auditorium purposes, over 600.

Skirting the gymnasium on the east is the running track which encircles the beautiful oval of the new Patterson Field. Both field and track are built according to standard specifications furnished by A. G. Spalding & Co. On the north and west sides of the building large cinder areas are being laid out for parking automobiles. Farther to the westward and stretching up toward the dormitories are the tennis courts. Roads and paths, under construction, will make this part of the grounds easy of access.

While all this work was being done on the outside, there were constructive programs being executed on the inside as well. Eight new professors and instructors

were chosen, 5 of whom were called to newly created positions. Chapel, classrooms and laboratories were made ready for the larger numbers. While the quarters for scientific laboratories have been taken over only temporarily, the equipment which has been added is all for permanent use and can be set up in the new science building when provided.

Under the direction of E. S. Fretz, treasurer, an appraisal of the college property was made during August by the Keystone Appraisal Co., of Philadelphia. The valuations of this company are accepted generally by banks and trust companies. As a result the value of Ursinus College is now known. The total assets, according to the appraisal, are \$1,721,880. The endowment was increased by almost \$100,000 during the year, and now totals \$411,542. Gifts and bequests received within the fiscal year beginning Sept. 1, 1926, and ending Aug. 31, 1927, aggregated \$190,729.44. Further contributions toward the work of the year have been assured.

—George L. Omwake,
President.



FREELAND

BOMBERGER

News in Brief

(Continued from Page 15)

in fact that some folks were compelled to stand. The S. S. orchestra, one of the best in this part of the State, played most excellently. The pastor and his wife were remembered most kindly by the members of the congregation as individuals and also by a gift of money at this service. Dec. 28 the young people of the Church, under the direction of Mrs. Porter Rauch and the pastor, rendered a Biblical drama entitled, "The Birth of Christ." There were 29 characters in the drama, which was pronounced one of the finest produced by this group. By popular demand it was necessary to repeat the performance on the following Tuesday. The young people are doing excellent work in this congregation. On Jan. 1 the senior choir rendered some very beautiful Christmas music to another Church auditorium filled with interested listeners. Altogether the Christmas season of 1927 was perhaps the most delightful of the present pastorate.

The men of Western North Carolina gathered for their January meeting at the home of Rev. John A. Koons at Maiden. Rev. W. C. Lyerly opened the meeting with a devotional period and sermon outline on the theme, "Stewardship." This was timely and well presented. Rev. C. C. Wagoner gave a book review of "Protestant Europe," by Adolph Keller and George Stewart. The paper was well worked out and being clear in its presentation was exceptionally instructive. During the business session an exchange of pulpits was arranged for this section to take place on the last Sunday in January. This is as follows: Maiden, Rev. Dr. Geo. Longaker; Lenoir, Rev. W. R. Shaffer; Hickory, Rev. C. C. Wagoner; Conover-Brookford, Rev. W. C. Lyerly; Newton, Rev. Hugo Keller-meyer; Lincolnton, Rev. J. C. Peeler; Daniels-St. Matthews, Rev. Kopenhaver; St. Paul's-Bethel, Rev. J. A. Koons. The Association decided to hold another meeting for the laymen of this section. A committee consisting of Pres. J. A. Koons, W. R. Shaffer and W. C. Lyerly was appointed. A vote of thanks was given to Rev. Mr. Koons for his kind hospitality.

Trinity, Norristown, Pa., Rev. E. Wilbur Kriebel, pastor, observed the Christmas season with two Sunday School festivals. The main school held a white gifts for the King service, Christmas night, when all scholars brought gifts for Bethany Orphans' Home, and gave a cash offering of \$112.84 to the same cause. The school was addressed by Mr. B. H. Geise, Secretary of the Y. M. C. A. Elder Adolf Muller on behalf of the congregation presented a well-filled purse of gold to the pastor. On Dec. 28, the Beginners' and the Primary Departments held their festival in Trinity Hall, when the scholars delighted their parents and friends with Christmas carols and recitations. Jan. 8, Trinity held its winter Communion—the largest of the present pastorate. Rev. W. H. Erb, D. D., assisted. The annual congregational meeting was held Jan. 9, being preceded by a congregational supper, prepared and served by the men of Trinity's Men's League, an organization called into being during the year 1927. Gratifying reports were heard from all the societies. Liberal gifts from the Dorcas Society, the Willing Workers, and the Sunday School class taught by Miss Smith, enabled the Church to pay \$1,050 upon the mortgage debt. The W. M. S. reported its largest thank-offering for any year. The pastor announced the largest number of accessions of any year during his pastorate.

Rev. David Lockart's first year in the Myerstown, Pa., Church, shows that during the year 27 adults were received into

Church membership, a class of 18 catechumens, ranging in age from 14 to 17, is being prepared for confirmation. The Sunday School attendance was increased 51 per Sunday for the year. The apportionment was over paid for the year with a total of \$2,399.00. Action was taken to hold four Communion services during 1928. The Young People's League attendance during the fall and winter has ranged from 41 to 84. The budget for the year was \$15,981 and in addition \$2,850.00 was received in the Cemetery Endowment Fund and \$700 in the Church Fund. One of the members willed the Board of Home Missions a \$500 Church Building Fund during the year. New electric fixtures were placed in all rear wings of the Church and the porches adjoining the parsonage. An electric range was installed in the parsonage and much renovating done. A fine bronze bulletin board was erected on the lawn of the Church, new pulpit covers in all colors for various seasons were obtained, a new marble baptismal font was dedicated and a bronze memorial tablet was unveiled. A double house next the Church was bought to serve as a parish house and full-time sexton's home.

St. John's, Johnstown, Pa., Rev. J. Harvey Mickle, D. D. The Rev. Karl H. Beck, of Meyersdale, Pa., delivered an excellent address on our work in China before the W. M. S. at their Thank-Offering service, Nov. 29th. The offering was \$82. Notwithstanding the Jehoida Chest Day, Dec. 4th, being inclement more members than hertofore helped underwrite the 1928 budget. The Sunday School held its Christmas service Dec. 25th at 7 P. M., and was in charge of Superintendent Heslop. The service was well rendered to an audience of 400 that filled the auditorium and the offering for St. Paul's was one of the largest in the history of the congregation, \$590. The auditorium was beautifully decorated by a committee in charge of Mr. Gibson. The Senior and Young People's Choirs, under the direction of Mr. J. W. Daubert, rendered the cantata, "The Chimes of the Holy Night," very acceptably to an appreciative audience. Jan. 1, on a near zero night. There were 20 adults received into the membership of the Church Jan. 8th, the majority coming through the Kernahan campaign. The annual congregational meeting was held Jan. 11th, and was well attended for a week-day meeting. The report of the general treasurer of the several organizations showed total receipts to have been \$15,445, of which \$4,954 was for a fund for a new S. S. building, and \$3,704 for benevolences. The final payment on the 1927-28 Apportionment was made Dec. 4, 1927.

(For Additional News Items see Page 25)

THE MERCERSBURG CHAPEL

Thousands of people visit the campus of The Mercersburg Academy from week to week to see the beautiful new Academy Chapel and to hear the carillon and organ recitals. Anton Brees, the Academy carillonneur, has gone home to Belgium for a vacation of three months. It is the first visit he had made to his native country during the past two years. He will return and give his first recital on the Academy carillon on Palm Sunday, which will be April 1, 1928. Notwithstanding the fact that the regular carillon recital has been discontinued, many people continue to visit Mercersburg in order to see the beauty of the Chapel.

On the day of dedication in October, 1926, Dr. Irvine, Seminary's Head Master, in his address before pronouncing the words of dedication, said that it is not Mercersburg's ambition to build a museum of art at the crown of the hill. The wish of every friend of Mercersburg is that the

Chapel shall be a house of worship in which men may draw near to God. It has been observed that the discipline of the Academy and the individual lives of the boys enrolled in the institution have been benefitted in a very practical and inspiring way by worshipping in the Chapel from day to day. A father of two boys who lives in Washington State, wrote to Dr. Irvine that he never saw so great a change in his boys as that brought about by the Chapel. They discontinued writing about athletic events which sometimes consumed the greater part of their letters and spoke of the beauty of the Chapel and of the marvelous preaching which is being done there. More recently the mother of another Mercersburg boy sent a check for twenty-five dollars as part payment of her boy's subscription to the Chapel and said:

"The enclosed check for \$25 is our son's first payment on his Chapel subscription. It is the money which X received for Christmas and as he has no checking account of his own his father has issued this check. It is a great joy to us that he wished to use the money for this purpose and we wish to thank you and your school for this attitude of his. When X first entered your school last year he was most indifferent toward religious services, but he gradually became impressed and when the Chapel services were suspended after Commencement he wrote to us that he missed them so much that on Sunday he went down town and hunted up a Church. When he comes home he is glad to attend Church every Sunday and he listens to the sermon with the closest attention. For this wonderful spiritual awakening of our son we thank you most heartily."

PHOEBE HOME, ALLENTOWN, PA.

The Holidays at Phoebe Home

Now that the holiday season is about over, we wish to refer with satisfaction to the pleasant time at Phoebe Home, Allentown, Pa.

First, we wish to note that the authorities and their assistants always endeavor to make the season a pleasant one for the guests, for which the latter are truly grateful. In the second place, we would discountenance the idea that Xmas festivities are chiefly for children, that old folks no longer take any pleasure in them. A close observer here during the past few weeks would have arrived at a different conclusion. The old folks may be less demonstrative than children, but their enjoyment is none the less, and it is deeper. Mental and physical appetites are still pretty keen.

"Peggy," a fresh-air fund lass from New York City, was glad to spend the holidays with us and thus gave us a reminder of the children's aspect of Xmas, recalling many scenes.

To begin our brief sketch, we go back to Thanksgiving. At 9 A. M. the Christian Endeavor Society of Trinity Reformed Church, of Allentown, Rev. Dr. J. J. Schaeffer, pastor, rendering a pleasing program of music, concluding with an address by Robt. Heimbach. At noon the table was graced by the presence of roast chicken, furnished by Huff's Church of Hereford, Rev. Jas. N. Blatt, pastor. A number of savory side-dishes added gusto to the excellent meal.

On Sunday before Xmas we had our regular Christmas services at 2 P. M. The St. Paul's Reformed Sunday School, Rev. I. M. Bachman, pastor, rendered the Christmas program, which they had prepared for use in their own Church. The children of

that Sunday School cheered us with their recitations. An hour later came the distribution of gifts by St. Mark's S. S., Reading, Rev. Gustav Poetter, pastor. Two weeks previously, they had written to Supt. Moyer, asking him to request each guest to write on a blank sheet what they would like as a Christmas gift. He did so and forwarded the requests, the result was seen when the delegates from the Sunday School distributed their gifts, which had a wide range and caused many an eye to sparkle.

But Christmas came at last, with the much talked of turkey dinner, so generously provided by the Ladies' Auxiliary of the Home. A number of palatable viands kept the national bird from feeling lonely. On the Wednesday after we had a "White Christmas," made possible by the Albright Union Sunday School of the vicinity of Allentown. All the beautiful gifts were white—white groceries and white goods.

The Loving Service Circle of King's Daughters of St. John's Church, of Allentown, Rev. A. O. Reiter, pastor, remembered us with candy and cards, and the Christian Endeavor Society of Grace Church, Allentown, Rev. Ralph S. Weiler, pastor, extended their greetings in the form of handkerchiefs and cards. Moreover, not only Churches, Sunday Schools and congregational societies showed their good-will in very tangible ways, but some gifts came from the business world. Hess Brothers' large department store of Allentown, sent in underwear and sweaters among other articles. New Year's Day was fittingly observed by the sacrament of the Lord's Supper.

To all the above kind-hearted patrons many hearts swell with gratitude. Amidst it all they are not unmindful of their greatest gift, His only begotten Son, whom the Father sent into the world to save it from sin. The great gift adds meaning to minor ones. We wish all a Happy New Year.

Four Xmas trees, ornamented with colored globules and electric lights, were set up in the large living room. The chandeliers, mantels and hearths were draped with evergreens. All this gave a cheerful aspect, and contrasted nicely with scenes outdoors, where snow was absent, roads clear, and the steam-plow at work leveling the new addition to the Home grounds, thus preparing for next summer's building operations.

—T. S. S.

A NOTE OF APPRECIATION

January 5, 1928.

Dear Dr. Leinbach:

As I look back over the year 1927, I am impressed by the valuable service which you have rendered to the cause of Christian fellowship, co-operation and unity, and particularly to the Federal Council of the Churches, through the columns of your paper. I do not want to let the beginning of the New Year go by without expressing to you my very warm appreciation.

Faithfully yours,

—S. Parkes Cadman,

President, Federal Council of the Churches of Christ in America.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor,
Room 416, Schaff Bldg.

At the Student Volunteer Convention held in Detroit, Dec. 28 to Jan. 1, denominational rallies were held simultaneously on Friday afternoon. The Reformed group met in the Y. M. C. A., with 60 present. The Reformed Church in America and the Christian Reformed students met with us members of the Reformed Church in the United States. A supper followed. Lancaster, Central and Union Theological Seminaries, Heidelberg and Ursinus Colleges, Temple University, the University of Pennsylvania and the Philadelphia School for Christian Workers were among the schools represented by the 12 students of our denomination.

A letter recently sent to Dr. C. K. Staudt in Baghdad said in part: "We are sending you \$50, a gift from Hale Memorial Church, Dayton, Ohio, to be used for the education of a boy in your school. We desire this scholarship to be known as the 'E. Warner Lentz Memorial Scholarship' and it is our earnest wish that this boy whom you shall select may have a full appreciation of the man in whose memory this gift is made. Warner Lentz was a helper in our Church when he first came here to attend Central Theological Seminary, and after the death of Dr. Hale, conducted the services and did pastoral work in the congregation, while still a student.

He was much loved by the members of the Church and Sunday School and we all contributed to this fund in loving appreciation of this fine, fearless, Christian young man. Our Woman's Missionary Society was organized by him."

GOOD AND POOR RELIGIOUS EDUCATION

Professor Samuel H. Ziegler, head of the Education Department at Cedar Crest College, and author of "The Social Studies in the Junior High School," has given a very clear definition of what religious education is and what it is not in his talk to the Parent-Teachers Association of Schuylkill Haven.

Dr. Ziegler began by showing the 4 important elements of any education: social adjustment, economic adjustment, wisdom in the use of leisure time, and spiritual adjustment. Since the non-sectarian colleges, as well as the public schools and the vocational schools, cannot teach religious or spiritual adjustment on account of the various religious groups in the country, their emphasis on the side of morality must come from the ethical concepts from attitudes of fair play, team work, and service to the community.

Thus the religious and spiritual side of the community is left to the Church, the Sunday School and the home. Of these, the Sunday School has much chance to realize opportunities in the future. However, Professor Ziegler showed the teachers in Sunday Schools must not commit the following errors: teaching by memorization of mere facts (like Tom Sawyer's teacher); the treatment of children as naturally evil; the repression of their honest curiosity and imagination; and learning texts by heart, if they are not explained. He gained a point in explaining memorizing mere words, when he showed how one Sunday School teacher had asked for Bible texts. One boy said, "Judas went out and hanged himself." Immediately another fellow, looking at the teacher, gave, "Go thou and do likewise."

"What is religious education, then?" asked Dr. Ziegler. It includes acquaintance with the religious literature of the Bible, with the noblest characters of the Bible, and acquaintance with the elements of religion, which includes a comparison of our religion with other faiths. From these the child must be taught correct attitudes, habits, and ideas of life.

Home and Young Folks

When Sunday Comes

BY JOHN ANDREW HOLMES

Many a subscriber to the budget of the Church has really deserted her and is merely paying her alimony.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

THE EPIPHANY OF THE CHRISTIAN

Text, Acts 6:15, "And all that sat in the council, fastening their eyes on Him, saw His face as it had been the face of an angel."

The Epiphany is a Church festival which

is celebrated on the sixth of January, the twelfth day after Christmas, in commemoration of the visit of the Wise Men of the East to Bethlehem, to see and worship the Child Jesus. It is sometimes called Twelfthnight or Twelfth tide.

The number of Sundays after Epiphany depends upon the date of Easter, which is a movable feast, and varies from one to six. This year there are four Sundays after the Epiphany, after which comes the third Sunday before Lent, called Septuagesima Sunday.

The 7 lessons of the Epiphany season have to do with the manifestation of the divine glory which was in Jesus. The first lesson tells the story of the visit of the Wise Men to the Christ-child, and as they saw His heavenly glory they fell down and worshipped Him. In the second lesson we are told of the visit of Jesus to the

temple when He was twelve years old and the dawning upon Him of His divine sonship and the consciousness of His life work as He exclaimed, "How is it that ye sought Me? knew ye not that I must be in My Father's house?" The first miracle is the subject of the third lesson, and after St. John tells us the story of changing water into wine he adds these significant words: "This beginning of His signs did Jesus in Cana of Galilee, and manifested His glory; and His disciples believed on Him." In the fourth lesson two of Jesus' miracles are given: the cleansing of a leper and the healing of the centurion's servant, who was afflicted with palsy. The stilling of the tempest is the subject of the fifth lesson, which shows the wonderful power of Jesus over the elements of nature. The disciples marvelled and cried out: "What manner of man is

this, that even the winds and the sea obey Him!" In the sixth lesson the parable of the sower is presented to show what wonderful picture stories were painted by Jesus. In the last of the seven lessons the wonderful story of Jesus' transfiguration is related by St. Matthew, in which he says that Jesus "was transfigured before them: that His face did shine as the sun, and His raiment was white as the light."

My purpose in reviewing these 7 lessons briefly is to point out to you how they help us to understand the real meaning of the Epiphany, which means a "showing forth." These incidents are sufficient evidence to show that Jesus had within Him a divine glory which shone forth in His life and character, in every thought and word and deed of His ministry. I believe that every Christian has or can have his epiphanies, the showing forth or shining faith of the divine glory which is in him. And Christian boys and girls may also have this experience.

Many of our Churches have beautiful stained glass windows, but most of the time their beauty is not seen. It is only when the sun shines upon them that their beautiful colors and the pictures formed by them are revealed, or when the Church is brightly lit up that passersby can see their glorious beauty. A light must be back of the stained glass windows before the beautiful colors will appear.

The same is true of the Christian. It is only as the Spirit of God illuminates the soul that these epiphanies will be seen, the shining forth of the glory and beauty which are within.

There are two incidents related in the Bible which help us to understand how the Christian may have his epiphanies. The first of them is in the Old Testament, in the book of Exodus. Jehovah called Moses unto Mount Sinai and made known unto him His law. Moses spent forty days on the mount with God. And when he came down from the mountain with the two tablets of the testimony in his hand, Moses did not know that the skin of his face shone because he had talked with God. But when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come near to him. And Moses called to the people and told them all that God had revealed to him. And whenever Moses mingled with the people he put a veil on his face, because, as the writer says, "the children of Israel saw the face of Moses, that the skin of Moses' face shone." But whenever he went into the tent of meeting to talk to God he took the veil off, but when he came out to speak to the people he put it on again.

This incident ought to convince every one of us that talking to God, communion with God, is one of the means to have the divine glory within us that is to shine forth in our faces, in our character, and in our conduct. Where there is no divine glory within a person none can shine forth. Childhood is the time to begin to cultivate an intimate acquaintance with God. Begin the day with God. Read a portion of His Word every morning. Talk to Him in prayer. Meditate upon holy things. Ask God often, as did a good Christian girl, "Make me beautiful within," and you will find a great difference in your disposition, your conversation, and your conduct.

The girl who offered the little prayer I just referred to became such a lovely girl in character and disposition and conduct that she was a general favorite and everybody wondered at the beauty which shone forth from her face and person. The beauty which was in her soul shone forth in everything she said and did. If you

will spend a little time with God every day in a special way, there is no reason why you should not acquire that beauty of soul which will shine forth from time to time and make you pleasant and agreeable.

If some persons would spend a little less time in trying to improve their outward looks, not seeming to be satisfied with the way God made them, and would spend more time to improve their spiritual beauty, they would be much happier and their presence and spirit would make others happier. "Man looketh on the outward appearance, but Jehovah looketh on the heart."

The other incident is recorded in the New Testament, in the book of Acts, and our text is taken from it. St. Stephen is the man referred to when St. Luke says: "And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel."

What was the secret of St. Stephen's beautiful face? It was due to his fellowship with Jesus. When you have Christ in your heart and life you will have a spiritual beauty that is bound to show itself in some way or other and to shine forth in your face, your character, and your conduct.

Some persons whose faces might be regarded as homely, under the impulse of a great love or a holy purpose have been known to have a heavenly beauty in their face. If you want to have a beautiful soul that will shine out in your every thought and word and deed take Christ into your heart and enthrone Him there and be guided and governed by His Spirit.

HOW ABOUT PROHIBITION?

Dr. Charles E. Jefferson, the well-known New York preacher, makes the following comment on Prohibition:

"Do not be misled by the endless chatter against Prohibition in a certain section of the public press. The liquor advocates have always been a voluble crowd, and they deceive many persons by the loudness of the noise which they make. In spite of all they say, Prohibition is advancing. It is being better enforced each succeeding year. It is making new friends and supporters every month from among those who are willing to face facts. Journalists and politicians seldom lead great moral reforms. Idealism never receives a hearty response from high society. A certain per cent of the population is ready to break any law, no matter what it is. Let no one be fearful. Prohibition is here, and it is here to stay."

Mrs. Catherine Holler, 101 years old, died at the City Hospital of senility. She is survived only by a grandson and a great-grandmother.—*St. Louis Post-Dispatch*.

Spark: "Don't step on that insect."

Plug: "Why not?"

"It might be the new Ford car."—*Life*.

Family Altar Column

Dr. Frank Grether

January 23 to 29.

Thought: "God hath shined in our hearts." 2 Cor. 4:6.

Hymn: "Guide Me, O Thou Great Jehovah."

Monday, January 23—The Growing Fame of Jesus. Mark 3:7-12.

From the Pharisees and the Herodians who were planning His destruction Jesus withdrew Himself to the sea, that beauti-

ful sea whose shores He frequented and which He so often sailed with His disciples. From all points of the compass, from village and city the multitudes flocked to Him for healing and instruction. Grace was poured into His lips (Ps. 45:2). Life and health issued from contact with Him. When the Messiah appeared Hell mustered all its forces, but they trembled at His coming. Unclean spirits cried, "Thou art the Son of God." The hour had not yet come for this proclamation, especially not from such tongues; so He forbade it. A ship was kept ready in case the crowding became too great. The Son of man came to minister.

Prayer: Almighty Savior, we rejoice in the sweet consolation which flows from Thy lips and in Thy healing power. Heal us, we pray Thee, purify our souls, purge out all unclean thoughts and desires, sanctify us by Thy Holy Spirit and make us acceptable to God, our Father, so that we may be heirs of eternal life. Amen.

Tuesday, January 24—Jesus' Fame Fills Galilee. Mark 6:53-56.

When Jesus comes things grow lively. They ran that whole region round about, and began to follow Jesus to get their suffering friends before Him. They took them up on their pallets just as they were and laid them in the streets where He passed to attract His eye. They besought Him that they might touch if it were but the border of His garment. What eagerness, what humility, what faith their pleading reveals! Oh, that with such eagerness, humility and faith we could offer our petitions to God. Affliction is the source of our sincerest prayers.

Prayer: All-knowing and almighty God, Thou hast mapped out for us the course of our lives, all our days are written in Thy book. We feel our utter dependence upon Thee. Keep us, we humbly beseech Thee, from pain and affliction. Yet if in Thy all-wise providence Thou hast otherwise decreed, let us be the better for them, nor ever lose our faith in Thee, the one true God and in Jesus Christ, our only Savior. Amen.

Wednesday, January 25—A Multitude Fed. Mark 8:1-10.

Our Scripture for today shows the sweet grace, the tender compassion, the divine Power of Jesus. "They have now been with Me three days and have nothing to eat; if I send them away to their homes they will faint on the way." And He blessed, so they did eat and were filled. Who feeds the millions today? In the beginning was the Word, and the Word was God, and all things were made by Him. To the Son eternal with the Father we owe our very existence. The same God who blesses man's labors, who multiplies the grain of the field and the fishes of the sea, blessed and multiplied the seven loaves and the small fishes that day.

Prayer: Our Father who art in Heaven, give us this day our daily bread. Bless the labors of our hands. Fill our hearts with gratitude for Thy goodness. Bless all the people in field and factory, in traffic and counting house or wherever they may be employed who are laboring to supply us with our daily needs. Bless our Churches, our schools and our government.

THE PASTOR SAYS

By John Andrew Holmes

If God really does only odd jobs called miracles, he must be classed as a casual laborer.

Child's Prayer:
With thankful hearts our heads we bow
And ask the Lord to bless us now;
We praise the Lord, so kind and good,
And pray that He may bless our food.
Amen.

Thursday, January 26—A Multitude Taught. Matthew 13:1-9.

Everybody has ears, but not everybody has ears to hear. Today as then the Lord is sowing His seed. Among men we find the same kinds of poor and the same kinds of good soil—three of each and any number of intermediate grades. Few of us, if any, bring forth fruit a hundredfold. Some are so hardened and impervious that the Word of God cannot find lodgment in their hearts and minds. Some are all feeling and emotion, they weep or they shout as their hearts are stirred and the mood seizes them. But the heat of persecution or even a little ridicule yellows and withers what little faith they had. And the thorns—what about them? We hear many wicked things that settle in our minds and unexpectedly crop up as thorns. We have so many worldly ambitions that even in the house of God, even when we would collect our thoughts to pray, they crowd into our minds and choke our spiritual aspirations.

Prayer: For Thy life-giving Gospel, so needful to us, we render thanks to Thee, O God. May it be very precious to us. May Thy precepts as good seed sink deep into our hearts and produce fruit, if it be possible abundant fruit, to reward the untiring labors of the Sower, who is Jesus Christ, our Lord. Amen.

Friday, January 27—Many Samaritans Believe. John 4:39-45.

When Jesus, weary and thirsty, sat on the well-curb and conversed with a single, and that a sinful auditor, who could have guessed that she would become an enthusiastic and successful missionary? She did. Right at home she did. She conducted the people of her city to Jesus. Many of the Samaritans believed on Him and were so enraptured with His person and preaching that they sought Him to tarry with them; and He abode with them two days. Now we believe, they said. And how happy they were! Jesus was also happy—happy as the husbandman whose wagon creaks with sheaves.

Prayer: Blessed be Thy holy name, Thou God of salvation, that no man is so degraded and despised that Thou dost not

love, and so sinful that Thou canst not save him. Let Thy great love to us constrain us to bring others to Thee. O most merciful Savior, be Thou our chief joy forever. Amen.

Saturday, January 28—The Triumphant Jesus. John 12:12-19.

Waving their palms and singing for joy, the multitude accompanied Jesus to the city of the great King. Others came forth from the city to meet them. Lowly and meek He came to thee, O Daughter of Zion, once more to stir thee to thy nethermost depths and to rouse thee from thy death-breeding apathy. The royal entry of Jesus was the prelude to His agony and death. His enemies were busy, His hour had come. Oh, what thoughts must have passed through His mind as amid shouting throngs He drew night to the city that rejected His love and rewarded His kindness with ignomy, insolence and death!

Prayer: Reign triumphant in our lives, O Lord. Forgive us our lukewarmness and ingratitude. Thou hast embraced us with an everlasting love. Continue to love us to the end. Rekindle the glow of faith and affection in our souls, and abide with us forever. Amen.

Sunday, January 29—The Messiah's Glory. Isaiah 60:1-9.

What a panorama of redemption and prosperity (Isaiah 60). On dromedaries and ships the refugees and exiles shall return to Zion and bring along the finest products of the mines, the fields, the flocks as offerings to the Lord. By the rejection of the Messiah the earthly Zion became a prey of the enemy and was destroyed, but this sublime prophecy was fulfilled in a spiritual and glorious sense. Looking through the shadows of the good things to come, we see the reality itself in the growth of the Kingdom of Heaven that Jesus brought. Out of the dispersion they are coming home. The Gentiles are coming to Thy light, and kings to the brightness of Thy rising, O Daughter of Zion. "Arise, shine; for thy Light is come, and the Glory of the Lord is risen upon thee."


Prayer: For Thy glorious Gospel, for the advent and increase of Thy kingdom we render thanks to Thee, O God, and magnify Thy holy name. When we frequent Thy house and bring our offerings to Thee, may the music of our songs and the incense of our prayers be sweet, may

the tokens of gratitude we offer be acceptable unto Thee. O God, be Thou our glory. O Lord, be unto us an everlasting light. Amen.

"How can you chew your gum so long?"
"Oh, I soak it in gasoline so as to get more mileage."

Goomer: "Did that patent medicine cure you?"

Sooner: "Naw, the patent must have expired."

 **Bible Thought This Week**
HAVE FAITH IN GOD:—
And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.—Mark 10:52.

Birthday Greetings
Alliene S. DeChant
Honor Roll

City or town and members: Lancaster, 467; Schuylkill Haven, 400; York, 335; Reading, 234; Lock Haven, 228; Hazleton, 202; Lexington, N. C., 187; Nazareth, 166; Allentown, 154; Pottsville, 125; Frederick, Md., 116; Larimer, 114; Hanover, 106; Hagerstown, Md., 103; Pitecairn, 101; Greenville, 94; Tower City, 92.

The highest for Ohio is Warren, 82.

The highest for North Carolina are Winston-Salem, 73; and Hickory, 63.

Taneytown, Md., has 77, and Baltimore, 72.

The highest for Virginia is Timberville, 60 members.

And here's a sample Birthday Club membership card. Send for as many as you need for every boy and girl in your Sunday School, up to 14 years, who has not yet had the joy o' joinin':

Birthday Club "Reformed Church Messenger"

Name
Address
Age
Birthday
We have no dues.

News of the Week

Mrs. H. W. Elson

The gross public debt of the United States at the end of 1927 was \$18,036,352,-451.81, according to the Treasury statement for Dec. 31. A year ago the gross debt was \$19,074,665,337.35, thus showing a reduction during the calendar year of \$1,038,312,886.54.

Miss Ruth Nichols, a young society woman of Rye, N. Y., made Jan. 4 the first New York-Miami, non-stop flight. She was accompanied by Harry Rodgers, Air Line President, and Major M. K. Lee, a retired business man. Miss Nichols was the only woman of thirty-seven New York pilots who received a Department of Commerce license when the first list was published last August. She was graduated from

Wellesley in 1924 and expects to go into flying as a business venture.

The Near East Relief has asked for \$6,000,-000 for the completion of its work. There are still 6,792 children that need care, besides 28,600 child units to consider; that is to train every child under their care until it becomes self-supporting at the age of 16. The campaign to raise the money begins in February and will continue to the end of June, 1929.

Brig. Gen. Owen Jay Sweet, U. S. A., retired, veteran of the Civil and Spanish Wars and of several Indian campaigns, died at Fort Totten, L. I., Jan. 4. He was eighty-one and at his retirement in 1909 he was the only active-list survivor of

Sherman's "March to the Sea."
Former Senator Atlee Pomerene and former Representative George White, of Marietta, will be the first and second choice of Ohio Democrats for the Presidential nomination.

A tablet was placed recently on the face of Gold Hill, overlooking Gaillard Cut, in the Panama Canal, in memory of Lieut. Col. David Dubois Gaillard, in whose honor the name of the cut was changed from Culebra by President Wilson. Col. Gaillard was the army engineer in charge of the excavation of the cut from March 16, 1907, to Sept. 20, 1913, when failing health made it impossible for him to continue. He died Dec. 3, 1913.

Award of the prize in the architects' competition to design and build the new Shakespeare Memorial Theatre at Stratford-on-Avon has been made to a 27-year-old English woman, Miss Elizabeth Scott, the American Shakespeare Foundation has recently announced. The young woman won from a field of distinguished American and English architects, and gained the dis-

tion of being the first woman ever to handle so notable a building project. The old theater was destroyed by fire in 1926.

American investments abroad reached the huge total of about \$13,000,000,000, at the end of 1927, according to estimates made recently by the Department of Commerce. This is exclusive of about \$10,000,000,000 of war-time debts owed to the American Government by the allied Governments.

The so-called official Mexican documents published in the Hearst newspapers are considered spurious by experts before the special Senate committee appointed to investigate the authenticity of the documents. Every signature of President Calles was branded as a forgery, while the papers themselves were described as teeming with errors.

The Panama Congress was opened by President Machada Jan. 16 in the National Theatre at Havana. The Cuban President was followed by President Coolidge, who delivered an address. President Coolidge and party arrived in Havana Jan. 15 and departed Jan. 17. Many social functions were given in honor of President and Mrs. Coolidge while in Havana.

Colonel Lindbergh was honored as envoy of peace by the Congress of Nicaragua on his arrival at the capital and President Diaz pinned a medal on him. He received ovations from all factions. From Managua he flew to Costa Rica, where the enthusiasm was equally as great.

On the ninth anniversary of Theodore Roosevelt's death, thirty-four representatives of the Roosevelt Pilgrimage Association, Inc., made their annual visit to the grave in Young's Memorial Cemetery at Oyster Bay, L. I., Jan. 6. Excerpts from two of President Roosevelt's famous addresses were read at the grave. At Sagamore Hill Mrs. Roosevelt received the visitors and entertained them at luncheon. Later in the afternoon the party inspected the work on the new Roosevelt Memorial Park in Oyster Bay, now in process of construction.

Automobiles and motor-cycles killed 24,000 persons in the United States in 1927, the National Safety Council has estimated on the basis of reports from 110 cities. It represents an increase of approximately 500 over 1926.

Announcement of a gift of \$2,000,000 to the Battle Creek College in Michigan, by Mrs. Mary F. Henderson, of Washington, wife of former Senator of Missouri, the money to be used in the interest of race betterment, was made at the close of the Race Betterment Conference at Battle Creek, Mich., Jan. 6.

The death toll in the inundation of London streets Jan. 7 by the greatest Thames flood ever recorded, was estimated at 14. The torrents invaded the homes of the sleeping poor. Hundreds were made destitute. The loss includes 15,000 Turner drawings and other Tate Gallery art.

Creation of "The Lasker Foundation for Medical Research," with an initial endowment of \$1,000,000, the gift of Albert D. Lasker and his wife to the University of Chicago, has been announced. Mr. Lasker was former Chairman of the United States Shipping Board. Research under the spirit of the endowment is to be directed toward establishing the causes, nature, prevention and cure of degenerative diseases.

For the first time in the history of Newfoundland, pulp paper products have equalled the total value of the colony's fishing enterprises. During the past year the two industries produced approximately \$13,500,000 each.

Mrs. Sara Agens Conboy, foremost woman trade-unionist in the United States,

for the last twelve years Secretary-Treasurer of the United Textile Workers of America, died recently at her home in Brooklyn. Mrs. Conboy was one of the five women appointed by President Wilson to the Council of National Defense in the World War, and the only woman representing labor.

In 1870 heart disease accounted for only 50,000 deaths in the United States and was not rated as one of the four most frequent causes of death. In 1926 heart disease caused 209,370 deaths, leading pneumonia,

the next most frequent cause of death, by more than 100,000 and establishing a rate of 199.9 per 1,000. The four leading causes of death in 1870 were: tuberculosis, diphtheria, scarlet fever and typhoid fever. Not one of these appeared in 1926 among the four most frequent causes.

Creative work by American negroes is being recognized by the Harmon Foundation through 16 awards totaling \$3,900 and accompanied by gold and bronze medals. It is the second year of the Harmon Awards for Distinguished Achievement

CHURCH HYMN BOARDS



No. 1

Hymn Board No. 1

Size, 19 x 38 inches

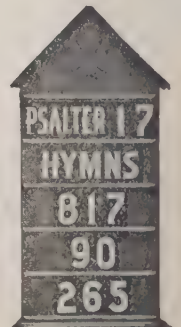
No. 1A. Light Oak	\$12.00
No. 1D. Dark Oak	12.00
No. 1W. Walnut	15.00

Hymn Board No. 2

Size, 17 x 34½ inches

No. 2A...Light Oak	\$10.00
No. 2D. Dark Oak	10.00
No. 2W. Walnut	13.00

Boards Nos. 1 and 2 can be furnished with six spaces for slides and numerals. Price, \$1.50 extra.

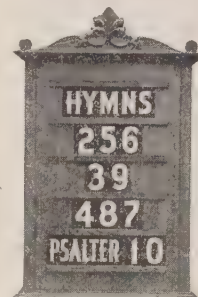


No. 2

Hymn Board No. 7

Size, 26 x 36 inches

No. 7A. Light Oak	\$20.00
No. 7D. Dark Oak	20.00
No. 7W. Walnut	25.00



No. 7



No. 6

Hymn Board No. 6

Size, 21 x 36 inches

No. 6A. Light Oak	\$30.00
No. 6D. Dark Oak	30.00
No. 6W. Walnut	36.00

Hymn Board No. 8

Size, 23 x 35¼ inches

No. 8A. Light Oak	\$17.50
No. 8D. Dark Oak	17.50
No. 8W. Walnut	22.50



No. 8

Slides and Numerals Included with each Design

All delivery charges extra

Hymn Board No. 11

Size, 29 x 39 inches

No. 11A. Light Oak	\$35.00
No. 11D. Dark Oak	35.00
No. 11W. Walnut	45.00



No. 11



No. 9

Hymn Board No. 9

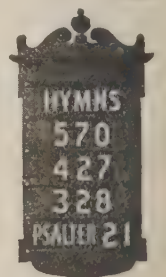
Size, 29 x 38¼ inches

No. 9A. Light Oak	\$30.00
No. 9D. Dark Oak	30.00
No. 9W. Walnut	40.00

Hymn Board No. 12

Size, 19 x 36 inches

No. 12A. Light Oak	\$17.50
No. 12D. Dark Oak	17.50
No. 12W. Walnut	22.50



No. 12

PRICES OF SPECIAL SLIDES FOR CHURCH YEAR

Season Slides for Episcopal, Lutheran and Reformed Churches Complete, 31 Slides and 4 Sets of Numerals. Price, \$3.00 a set, postpaid.

EXTRA SLIDES FOR USE IN ANY DENOMINATION

A set including the following slides: Psalter, Sel. Hymns, Psalms and 4 sets of numerals. Price, 75 cents postpaid. Extra sets of numerals, 10 cents a set, postpaid. Separate slides, 10 cents each, postpaid.

PUBLICATION AND SUNDAY SCHOOL BOARD OF THE REFORMED CHURCH IN THE UNITED STATES

Schaff Building,

Fifteenth and Race Streets,
Philadelphia, Pennsylvania

Among Negroes under the Commission on Church and Race Relations of the Federal Council of Churches.

Clarence D. Chamberlain, who established a world's long-distance record in his flight to Germany with Charles A. Levine, plans to start Jan. 19 on a flying lecture tour of the country, which will take him to 100 cities and every State.

Panama joyously greeted Col. Lindbergh after he landed on the field named for him Jan. 9 after a four-hour flight from Costa Rica. He has accepted invitations to visit St. Thomas in the Virgin Islands, and Santo Domingo and Haiti.

BETHANY ORPHANS' HOME

Rev. C. Harry Kehm, Supt.

Christmas at Bethany

The boys and girls of our tenth grade were requested by their teachers to write essays on "Christmas at Bethany." I am submitting to the readers of our Church paper what the teacher thought was the best and second best of these essays: The first one was written by a 15-year-old girl and the second by a 15-year-old boy. They are sent for publication just as they were handed in without any corrections.

I. A most enjoyable season at Bethany is Christmas. But we work for our enjoyment. We were very busy preparing for the day, cleaning chicken, cleaning house, decorating, etc.

We sang carols in the chapel services and at school. The Primary School Children, who usually give a play the night before Christmas have one on Friday evening entitled, "A Make Believe Santa," which was enjoyed by every one. Thursday afternoon Santa visited each of the schools and treated them with peanuts and fruit.

The Chapel as usual had a tree, decorated beautifully as it always is. We also have a community Christmas Tree in the front lawn, in the name of the Woman's Bible Class of the Grace Reformed Church of Philadelphia. There are trees also in each building decorated very beautifully. Christmas morning we were up very early caroling. After that we had our usual Christmas Morning service, and then had our breakfast. We enjoyed a dinner of chicken, as we did every Christmas since I've been here. We then had our service at 2.30 P. M., and for the rest of the afternoon enjoyed ourselves with our relatives, friends, and gifts. Christmas evening we had our Vesper service, and then went to bed, all very tired and sleepy.

Monday evening we had the "Three Wise Men," which was sung by three of our boys. And then we had read to us, "The Other Wise Man," which we all enjoyed and appreciated very much.

These things are done year after year, yet we never tire of them, but seem to love and appreciate them more each time the season comes 'round.

II. The preparing for Christmas at Bethany is a jolly part of the Christmas season. We are all glad that Christmas is coming, so we like to get ready for it. We go for Christmas trees, then Santa Claus comes and decorates the trees and it just looks as tho the Christmas Spirit is with us. Then we decorate the rooms and such other places like that, because that would be too much work for Santa, then everything just looks wonderful.

There are a lot of nice things that happen here every Christmas. This year there was a lot of Caroling done and singing which was all very nice. Miss Christ's school gave an entertainment the Friday

before Christmas, like she always does. That was very nice because it fitted in with the Christmas Spirit.

The service on Saturday night is a nice thing that happens the night before Christmas here. There is singing and that just seems to bring Christmas morning on. Then we all go to bed, and the little girls and boys dream about what is coming for them on Christmas. We don't dream much because we don't know how. Then we get up in the morning and all are running around to see what they got. It isn't so much, but enough to make them happy, and to make them know that it is Christmas. Then on Monday night after Christmas we had the Three Kings, which is a very good imitation of the three Wise Men of old.

The thing that beautifies the grounds so much at Bethany around Christmas time is the Community Christmas Tree on the Front lawn. That is the tree provided by the Woman's Bible Class of the Reformed Church of Philadelphia. That surely does make it look like Christmas with all those different colors. If there would have been snow it would have looked nicer but it looks nice anyway.

That was one unfortunate thing this Christmas, we didn't have any snow. That could have made the Christmas season seem a little more real. Anyway it was a very happy season.

THE DAWN OF A BETTER DAY

Our Year Book takes 22 pages to tell about the building of new Churches, erection of parsonages, increase of pastor's salaries, establishing of Daily Vacation Bible School and other items of interest in our Church during the past year. Some Churches have made extensive improvements, but have not stated the amount of money expended. From available sources we learn that about \$1,275,000 was expended in building and repairing Churches and parsonages. Added to this the large sums expended by our Orphans' Homes, colleges and other agencies of the Church, and we realize that we have made a splendid record. Add to this the funds contributed for current expenses and general benevolence and we must say that our people are doing well.

Our campaign of education in stewardship is showing remarkable results. Dr. Lampe's untiring efforts in securing the Every Member Canvass, using the duplex envelope, getting our work on a business basis that reaches the individual and awakens interest in the larger work of the Kingdom, is coming to receive the appreciation and support of our pastors and people which it so richly deserves. An ever increasing number of our people are learning that if we will bring our tithes into the store-house the Lord will open the windows of heaven and pour out blessings upon us. Our people were never so prosperous as they are today.

There is a finer appreciation of the Church and what the Church stands for in the home and the community. This is seen in the improvement of our Church property, the increase of the pastors' salaries, and the more liberal contributions to the support of our aged and disabled ministers and widows.

We find congregations that have not taken up the raising of the \$5 per member for the pension are missing the Apportionment to care for those who are now over 70 years of age or disabled.

The Board of Relief is now able to care for an increased number of annuitants, but we should increase the amounts paid to some of these needy brethren. We have not been able to give any support to some who have relatives able to support them. If a minister and his wife have given

TORREY'S ORIGINAL
Gist of the Lesson
 FOR 1928 International S. S. Lesson text in Full. Exposition. Seed Thoughts. Teaching Helps. Accepted Dates and Places. Golden Texts. Prayer Meeting Tonics. Changes in Revised Version Shown.
 F. H. REVELL CO., 158 Fifth Ave., New York; 851 Cass St., Chicago

BIG PROFITS
 For Your Church Organization
METAL SPONGE
 "The Modern Dish Cloth"
 METAL SPONGE SALES CORPORATION
 DEPT. D LEHIGH AND MASCHER STREETS PHILA.

EASTER in JERUSALEM

Join our Church Travel Club
 Sailing February 21—S.S. "Mauretania"
 Others to South America and North Africa
WORLD ACQUAINTANCE TOURS
 51 W. 59th St., Box R, New York, N. Y.



\$60 a week

Make \$60 a week and be your own boss simply taking orders for my amazing new, fast-selling All-Weather Coat. World's biggest value—only \$3.98. At my bargain price every man, woman, child a red-hot prospect. Everyone buys! Stone cleared \$605 in 30 days.

AMAZING NEW RAINCOAT
 Never before such a value! **ONLY \$3.98**
 This new coat is so attractive you'd expect it to cost twice its price. Finely tailored of high-quality, guaranteed rubberized fabric. Popular style. Six striking, vivid colors. Windproof, dustproof and waterproof.

NO EXPERIENCE NEEDED
 No capital required. I tell you what to do—I furnish everything absolutely FREE. Sample coat for demonstration at no cost. Spare time or full time. If \$60 a week sounds good to you, write at once for details of my amazing new money-making plan. No cost or obligation. Don't delay, write today.

C. E. COMER, Comer Mfg. Co., Dept. W-716, Dayton, Ohio

their lives to the work of the Church, the Church should be able and willing to support them in their old age and not expect relatives to relieve it of this responsibility.

If we can receive our Apportionment in full for Ministerial Relief we will be able to do this, and we trust that every congregation in our Church will do its utmost to this end. The Board of Ministerial Relief congratulates you on the auspicious beginning of the new year in our Church.

—J. W. Meminger, Secretary.

CHURCH SCHOOL PROBLEM SHOP

Answers Fitted While You Wait

By DR. W. EDWARD RAFFETY

Professor of Religious Education,
 University of Redlands Redlands, California

Problem Presented: How would you encourage Church attendance on the part of officers, teachers, and pupils of the Church School?

Answer: Begin with the officers and teachers. Perhaps the pastor should do the beginning. He could meet the Church School officers and teachers and tactfully lay the matter before them, stressing the power of example. In some instances, some officers and teachers may not find it possible to be present. Let the pastor have a frank, friendly talk-it-over time. There are reasons, or they would not be absent. We know of one Church School where there is an honor roll placed in a presentable place near the door into the main Church

School auditorium. On this roll are the names of all officers and teachers and spaces for three attendance records to be kept as follows: (1) Present at Church School, (2) Present at Church, (3) Present at the monthly workers' conference. The faithful ones were glad to see the stars regularly follow their names in the proper columns. The careless ones were ashamed to have any stars missing. It is a simple stimulant and works well.

Pupils are greatly encouraged to be at the Church service when they see responsible people such as Church School officers and teachers present.

To help pupils get and keep the Church attendance habit is not so easy. The following ways have helped: (1) Pastor's cordial invitation as he may visit the several departments of a large School, or classes in a smaller one; (2) Pastor's public appreciation of the goodly number of Church School pupils present at the services, or a considerate remark on absences noted; (3) Pastor's reference to the same in pastoral calls, enlisting the co-operation of parents; (4) The pastor's own gracious personality in and out of the pulpit, and good, practical wide-awake messages in the pulpit are attendance magnets of first importance; (5) Teachers can do much, not only by their own presence, but by the kindly invitation; some teachers of younger pupils get their pupils to sit with them during the service; (6) Pupils get pupils. This is a very effective way. Often this method succeeds when pastors, parents and teachers fail. It's the chummy, horizontal appeal that wins; (7) An honor roll, as for the officers and teachers; (8) One of the best plans is for a Church School to adopt what is known as the "Six Point Credit" system. If it is thoroughly explained to teachers and pupils and they cordially agree the plan works well, provided the teachers faithfully, fairly mark up the records. It is important that there be promptness and accuracy in checking

up each pupil's rating. The six points upon which record is kept usually are: (1) Church School attendance, (2) On time, (3) Lesson studied (or pupil-participation), (4) Bible brought and used, (5) Offering made, (6) Church attendance (for that day, if the School meets before Church service; if after, attendance for the previous Sunday). Percentages are used on the basis of one hundred for the perfect record. The scoring on the points varies as may be agreed upon by each School adopting the system. What seems a fair distribution of rating as follows: (1) For Church School attendance, 20%; (2) For being on time, 10%; (3) For prepared lesson, or pupil-participation, 30%; (4) For Bible brought and used; 10%; (5) For offering made, 10%; (6) For Church attendance, 20%. The rating for Church attendance is as high as for Church School attendance, and thus makes it worth while for the pupil who desires to rank well up in his class, to go to Church. When teachers get accustomed to this system, it can be cared for quickly on individual pupil cards furnished by the School.

Problem Presented: How in the world can we stir up our officers and teachers to read, study, and keep up-to-date on Church School work?

Answer: This is a central problem of great importance. May we venture to suggest that a little ambition might be started if all workers should seriously face a cold fact, viz., That if they cease to learn, they cease to lead. The truth in this statement is not that any worker may be asked to resign, not that at all. It simply and strikingly means that even a desirable leadership will be lost if the leader loafs on the job.

Every Church School leader must know, whether he be pastor, superintendent, supervisor, teacher, department principal, or officer, that constant learning is the price of leadership. In these winter days,

thousands of leadership training classes and schools are in operation. In local training classes as a part of the Church School meeting on Sunday at the regular hour, or in special groups of workers meeting some night of the week, or in a standard community school, or by correspondence, some way and somewhere hundreds of thousands of the choicest Christians, young and old, pay the price. Many thousands more should make small placards on which they might well write the words: Cease to learn, cease to lead. At such words, let them look with the full consciousness that if they refuse to study, refuse to observe, refuse to read, and train, their leadership, now held securely, may slip away. "Be prepared" is not only a good slogan for a Boy Scout, but a big challenge to every Church School worker. New books, new methods, new ideals are constantly looming above the Church School horizon. Preparation of a decade ago will not be sufficient for today. Our present generation of Church School pupils deserve the best. The wide-awake Church will demand trained leaders in fairness to its children, young people, and adults. Consult with your denominational Sunday School Board, 1505 Race Street, Philadelphia, Pa., also your city or State Council of Religious Education. Get abreast and keep abreast of the very best in leadership training, or, if you so choose, cease to be a learner, and you will cease to be a leader. With the New Year, make a real resolution and then keep it. How would this do? "I resolve to read a book a month during 1928." The worker should select, if possible, books that bear directly on their Church School duties. Your Board will be glad to supply lists. Practical suggestions along this line were offered in a recent issue of the "Messenger."

(Send your questions and problems to Dr. W. Edw. Raffety, 432 Center St., Redlands, Calif.)

A Policy for the Future Conduct of Our Work in China

(Adopted by the Board of Foreign Missions of the Reformed Church in the United States, January 6, 1928)

The Board of Foreign Missions at its semi-annual meeting on November 17-18, 1927, was made keenly conscious of the present situation of the missionary work in China, especially as it affects the work of our Mission in the province of Hunan. Unfortunately, for the work of our Church, this province was made the stage by Communists for an intense agitation against foreigners, and this led during the past year to the withdrawal of not only our, but all other American missionaries, most of whom are home on an enforced furlough. Hunan was the last of the eighteen provinces to open its doors to the foreigners and missionaries and it has been the first to shut its doors against them. However, recent letters from our Chinese brethren and our eight missionaries at Shanghai bring the comforting news that it will be advisable for at least a few of our workers to return to China, at this time, and help in the re-opening of the work. The social, political and religious unrest has had a most serious effect upon the entire Christian movement in China. One very hopeful result has been the strengthening of the spirit of unity among the Chinese Christians. In this respect the events of the year will prove a real blessing in disguise.

Facing a New Era

After devoting the greater part of two days to a careful and prayerful consideration of the critical situation in China, in which the missionaries and the members

of the Board took an active part, it became evident to the Board that the missionary work in China has come to the end of an era, and the Church, the Mission and the Board must be willing and ready to face the new era with faith in God and the Chinese people. Therefore, it was voted to appoint a Special Committee whose duty it should be to give more time to a study of the points at issue and to voice, in a statement, the mind and heart of the Board in relation to the demands for new methods, new adjustments and new attitudes in the missionary enterprise in China, and to suggest a plan whereby we, as a Church, may be able to fulfill our high and holy mission on behalf of a people who are struggling for a stronger and freer national life, for a fuller and richer content in the life of the masses, and for a more worthy place in the family of nations.

Fidelity of Our Chinese Brethren

The Board of Foreign Missions rejoices in the thought that, at a time of severe testing and trial, our Chinese brethren have stood firm in the faith of Jesus Christ, and are hopeful for the future of the Church of Christ in China. We thank the Lord, that, without the personal counsel and help of their missionary friends and under conditions of poverty and boycott, they have carried on the evangelistic work and that they are now asking for the early return of our missionaries. We pledge our loyalty to this spirit of Chris-

tian devotion with the assurance that when our workers return to the field they will do so, as heretofore, with the single motive of helping to advance the interests of Christ's Kingdom in China. We also wish to declare that our missionaries have been living and laboring in Hunan during the past twenty-seven years with the one and only purpose of making Christ known among the people and of sympathetically identifying themselves with their social and spiritual well-being.

Why No Indemnities

While the Board of Foreign Missions considers the destruction of some of the valuable property and equipment of our China Mission as unjustifiable acts, and can in nowise condone the same; and while we recognize the right of our Government to demand indemnities for the losses sustained; yet being in China on a mission of love and good-will and for the spiritual benefit of the people, and realizing that the penalty would fall upon the loyal citizens, most of whom are innocent, we, therefore, waive this right and do not file any claim, and request the United States Government not to demand reparation for damages to property owned by the Board without first consulting it.

In view of the fact that some of our missionaries have sustained heavy losses by the looting of their residences, the Board will arrange to restore the same as far as possible by re-outfitting the missionaries on their return to the field.

An Emergency Expense

From the foregoing, it must be evident to all our pastors and people that this critical situation in China will impose an extra financial burden estimated at about \$100,000, which calls for a liberal response on the part of the Church. The Board has already had an outlay of at least \$30,000 for the return of the missionaries to America and for those remaining in China and Japan. The heavier losses which must be faced are those caused by the destruction of property and equipment of the Missions, and the looting of the homes of the missionaries.

Revision of Treaties

The Board of Foreign Missions hails with delight the fact that our Government believes the existing sources of discontent between China and the United States should be removed, and we therefore urge an early revision of our treaties with China upon the basis of unquestionable justice, equality and fraternity. We are impressed with the serious gravity of the present unrest in China, and are warmly sympathetic with the worthy aspirations of the Chinese people for real correctives of these threatening conditions.

Return of Missionaries

As to the return of our missionaries to China, some of whom are home on furlough and others on enforced leave, the Board of Foreign Missions is ready to send back missionaries as conditions will warrant it, and as the Board or the Executive Committee may decide in each individual case.

Partners in the Work

Since the relation existing between our Chinese brethren and the missionaries for the past twenty-seven years has always been most cordial, it is the desire of the Board that in the re-opening of the work, our missionaries shall press forward as rapidly as possible in organizing Boards and Committees on which Chinese will have a full share of responsibility.

Proposals of Church of Christ in China

The Board of Foreign Missions welcomes the proposals of the Liang-Hu Synod made

at its meeting in May, 1927, for promoting the efficiency of the work of the Church of Christ in China, and also the proposals of the First General Assembly of the Church of Christ in China held in October, 1927, and we wish to assure our Chinese brethren that we are ready to co-operate with the other Boards of Foreign Missions in Hunan identified with the Synod and Assembly in the practical outworking of these proposals.

Hunan a Special Problem

The Board, the Mission, and our Chinese brethren must recognize the fact that the peculiar conditions existing at present in the province of Hunan, where Christian work is still in its infancy, require a plan of procedure different from any prevailing in the provinces of China where missionary work has been carried on for almost a century and therefore, it devolves upon us and our Christian co-workers in Hunan to formulate a plan of procedure which will best advance the missionary operations in Hunan.

Registration of Schools

Inasmuch as the Board of Foreign Missions has been carrying on educational work in China with the sole purpose of giving the young men and women a Christian education, thereby fitting them for their life-work as believers in, and followers of, the Lord Jesus Christ, we do not see the wisdom of surrendering this privilege guaranteed under the principle of religious freedom, so long as the courses of study in our schools conform to the Chinese educational system. We respectfully ask the Government of China and in particular the provincial government of Hunan to recognize this fact in requiring registration. By Christian education, we understand the privilege of the schools to conduct religious services and to offer courses of religious instruction to the students.

A Challenge to Our Faith

The present concern of the Board of Foreign Missions is not so much with the temporary arrest of the work of the missionaries and the financial losses as a re-

sult of the disturbances in China, for we know that the present is a period of transition in the missionary work in China, but our concern is that the faith of our people fall not in the ultimate victory of the Gospel of Jesus Christ in China. In the centuries past the Church of Christ has had to meet conditions similar to those in China and the Lord has always made plain His way to His people who with patience wait on Him. The work of missions is the plan of God for the salvation of the whole world. As we carry on the work with this purpose in mind, we will count it all joy when sufferings and persecutions befall us, knowing that in the end His Kingdom will come and His will be done on earth as in heaven.

We know of no more fitting words to conclude this statement than by quoting the final words from the encouraging report sent to the Board by our two missionaries, George R. Snyder and Jesse B. Yaukey, after their visit in November to Yochow City, in which they tell of the cordial welcome given them by the Christians and other citizens of that city, of the condition of the properties and of the prospects for the work in the future:

"We can all have the cause of China and the great problems of China on our hearts and in our minds. We can unite constantly in prayer for the Church and for the Christians in this land. And let us pray that the Holy Spirit will lead us, each one, so that we can each contribute our best unto the working out of these problems and unto helping as we are able in the building of the Church of the Living God in China."

Allen R. Bartholomew, Chairman,

Charles E. Creitz,
George W. Richards,
Albert S. Bromer,
John W. Appel,
Paul E. Keller,
J. Frank Bucher,
Gertrude B. Hoy,
Mary E. Myers.

ADDITIONAL NEWS IN BRIEF

(Continued from Front)

A lady from Butler, Pa., is kind enough to write that she looks forward with interest to each copy of the "Messenger" and only wishes that the many who do not read it might come to know what they are missing.

Lie. William Rupp Barnhart, who is Professor of Philosophy and Religious Education, at Pacific University, Forest Grove, Oregon, read a paper on "The Validity of Prayer in the Light of Modern Psychology," before the annual convocation of the Congregational Ministers of Oregon.

At the evening service on Sunday, Jan. 1st, Rev. Francis C. Schlater, Minister of Religious Education at Calvary Church, Reading, Pa., preached the sermon on the topic, "Our Home." The American Business Club of Reading, of which Mr. Schlater is chaplain, were the guests of Calvary at that hour.

The Christmas offering in Grace Church, York, Pa., Rev. Irvin A. Raubenhold, pastor, for the orphans amounted to \$1,017.43, of which amount \$506.22 was for Bethany Home and \$511.22 for Hoffman Home. Rev. Allan S. Meek, of St. Mark's Church, Easton, opened his preaching mission in Grace Church on Sunday evening the 15th, and will close on Sunday evening, the 22nd.

St. Paul's, Summit Hill, Pa., Rev. Edgar W. Hohler, pastor, held its annual congregational meeting on Jan. 2, at which

time a tangible appreciation of the pastor's work was expressed by increasing his salary to \$2,400. During the past year the congregation has contributed over \$10,000 for congregational development, besides the Apportionment.

A good reader in Manor, Pa., in renewing her subscription, writes: "I do not know how so many of our Church members can get along without the 'Messenger.' I look forward so eagerly for each copy. I have been a reader of it since I was a young girl and our mother took it." Why do not more mothers set so good an example?

The third Holy Communion service of the Church year was held at Fourth Church, Harrisburg, Pa., Rev. Frank W. Teske, pastor, on Jan. 8. 60% of the membership communed; 37 new members were received, 12 by letter, 6 by confirmation, and 19 by reprofession. The following officers were elected for the ensuing year: Elder, J. C. Burkholder; Deacons, E. E. Fouse, Hugh Smith, C. M. Trayer and John Keplinger; Trustee, M. S. Kline.

Gene Stone, son of the late Rev. John E. Stone and Mrs. Nellie C. Stone, of 1247 N. 55th St., Philadelphia, Pa., attended the Student Volunteer Convention at Detroit, Mich., from Dec. 28 to Jan. 1, as Temple University's representative. Stone was one of the seven members of the Press

Committee of college newspaper representatives at the convention. He is a Junior at Temple University, where he was president of the Sophomore Class last year.

For Memorial Church, Dayton, Ohio, Rev. Edgar V. Loucks, minister, Christmas was a very happy day in both home and Church. The pastor preached. A pageant, having numerous impressive features, filled the evening hour. It was a white gift service. New Year's Day was preparatory day. A beautiful candle light service was held at 7.30 P. M. The pastor gave addresses recently at the Widows' Home in East Dayton and at the Dayton State Hospital.

"Faithful Stewards" is the title of the new stereopticon lecture on Stewardship which is now available to congregations singly or in groups, or to organizations of the local Churches. The object of this lecture is to bring before the denomination the message of Christian Stewardship. The lantern lecture is made up of 65 slides, all of which are beautifully colored. Dr. A. V. Casselman, Schaff Building, 1505 Race St., Philadelphia, Pa., is in charge of the lecture. A charge of \$2 and return postage is made to cover part of the cost.

A recent issue of the Toledo daily press makes special note of a Union Service held in the Old Trinity Episcopal Church, arranged by the Toledo Council of Churches, for New Year's Eve, at 10.00 P. M., when

addresses were delivered by pastors recently called to that city. One of them was the Rev. Joseph Henry Stein, pastor of the First Reformed Church, whose subject was "Looking Onward." The report notes that the Community Traction Company, following the experience of recent years, provided special service to take the crowds home at midnight from this New Year Eve service.

Trumbauersville Charge, Pa., Rev. John B. Swartz, pastor, made a systematic canvass for ministerial funds during the months of November and December. The services of the Christmas season were heightened through well prepared programs. Members of Christ congregation "broke in" the parsonage, but all charges against them were dropped when it was found that they had left a beautiful walnut breakfast set, and an array of appetizing things. The work for 1928 appears hopeful. A catechetical class of 24 is being prepared at Christ Church.

In Trinity Church, Shenandoah, Pa., Rev. H. N. Spink, pastor, the Christmas season was observed with an early service at 6 A. M. The junior choir had charge. At 6.30 P. M. the Primary Department gave a very fine cantata, "Mischievous Santa." The auditorium was well filled at both services. Offering for Bethany Home large. On Thanksgiving evening the senior choir at a musical contest held in the High School auditorium won a \$50 prize. Communion was held on New Year's Day. Very large attendance. The Week of Prayer was observed, with different speakers every evening.

The Christmas season in First Church, Salisbury, N. C., Rev. Banks J. Peeler, pastor, was a very busy and delightful one. A party for the children of the S. S., given by the teachers of that division on the 22nd was greatly enjoyed. The worship service Christmas morning in which the choir did some of its best work of the year, was suited to the occasion. At 7.30 P. M. the young people of the S. S. rendered the Adoration Pageant, by Davison, before a packed auditorium. It proved to be one of the most beautiful and impressive services yet rendered by the School. The offering was given to Nazareth Orphans' Home. Communion on Jan. 1 was largely attended. The congregation over-subscribed the budget for 1928, with a liberal margin.

Mr. Clinton M. Baver, of Orwigsburg, Pa., was ordained to the holy ministry and installed in Grace Church, Mahanoy City, Pa., Dec. 29, 1927. These services were held in the evening and were conducted by a committee consisting of Rev. Walter H. Diehl, of St. Paul's, Mahanoy City; Rev. Robert S. Edris, of the Auburn Charge; and Rev. J. Arthur Schaeffer, of St. John's, Tamaqua. Rev. Mr. Baver is a son of the Auburn Charge, of which Rev. Mr. Schaeffer was formerly pastor, and in which Rev. Mr. Edris, its present pastor, confirmed him. His ministry thus begins in his native Classis, and we wish for him and his people every possible joy and blessing.

Hough Avenue Church, Cleveland, Ohio, Rev. A. V. Vondersmith, pastor, held a Father and Son banquet on Dec. 6, with Mr. Thomas Lewis as speaker; 75 were present on the occasion. Rev. Henry L. Krause, of Pittsburgh, Pa., gave the address at the Thank-Offering service of the W. M. S. on Dec. 11. The Christmas services were well attended. A pageant was given on Christmas evening, when the offering was more than \$125. Rev. and Mrs. Vondersmith received some beautiful gifts, among them an individual Communion set. Special speakers during the week of prayer included: Revs. Herman Klahr, Field Secretary of the Ohio C. E. Societies, E. E. Zechiel, of Wadsworth, O., and Oliver Droppers, of Cleveland, O.

The Christmas season was an active one in the Manor Charge, Rev. G. W. Kerstetter, pastor, with Christmas sales amounting to over \$50 for the Willing Workers and over \$34 for Senior C. E. The white Christmas by the three C. E. Societies brought \$9 in cash and a box of gifts for the children of Hoffman Orphanage. Also sent a box to the mountains of North Carolina and a sack of clothing to the Near East. The Intermediate Society provided a basket for the Salvation Army. The Woman's Missionary Society sent a box to the mountains of Kentucky. The Christmas service, "Thy Light Is Come," was given by the Sunday School. Offering for Hoffman over \$22. Golden Rule Sunday brought in \$14. Communion was observed on New Year's Day with an offering of \$66, \$35 of which was for the Apportionment.

The Ladies' Aid Society of Heidelberg Church, Quakertown, Pa., Rev. H. A. I. Benner, pastor, is planning to build up a parsonage fund. Home Mission Day was

duly observed in November and State College received \$16 of the collections. Three of the town Churches, co-operating with lodges, conducted an early Christmas morning service around a community tree. Baskets of presents were distributed among families of the town and candy given to several hundred children. The Christmas program was rendered by the S. S. on Dec. 25 and \$27 sent to Bethany Home. Miss Mamie Moore, delegate to Fernbrook Summer Conference, has built up a large Primary Dept. in the S. S. Communion was observed on Jan. 1, when five members were received by letter. Mr. Sylvester Cressman, a charter member of the Church, passed away on Dec. 18.

Toledo, Ohio, First Reformed Church, Rev. Joseph Henry Stein, pastor. The annual congregational meeting was held on Wednesday evening, January 4th, in the social room of the Church. This marked the beginning of the new year of Christian worship and work, and followed the Holy Communion service on New Year's Day. Request was made that all the old Church contribution envelopes for 1927 be destroyed and the new ones, provided for 1928, be put into immediate use. The pastor's class for young people meets weekly on Saturday morning at 10.00 o'clock. The Young People's Federation gathers for a social hour at 5.30 on Sunday evening, which is followed by a discussion service at 6.30 P. M., led by some experienced leader. Prof. Trettien, of Toledo University was the speaker for the Young People's Group on January 15th. To these discussion services all members and friends of the congregation are invited.

A living-room for the boys of Nazareth Orphans' Home, Crescent, N. C., was recently furnished by Mr. Harry E. Dechant, Maplewood, N. J., Miss Sue Dechant, Norristown, Pa., and Mr. and Mrs. C. Dechant, members of First Church, Charlotte, N. C., Rev. John W. Myers, pastor, as a memorial to their father and mother, the late Rev. and Mrs. George B. Dechant, who for many years ministered at Catawissa, Pa. Previous to this time the boys have had no living room in their dormitory and a long-felt need has been met. The room is furnished completely and attractively with durable furniture which will create a real home-like atmosphere, and the boys have been spending their spare moments in the room, reading, playing games, and having a good time. Because of this memorial to sainted parents who gave their lives for the work of the Kingdom and the Church, other lives will be builded and benefitted. About two years ago the W. M. S. of First Church furnished a similar living-room in the girls' dormitory.

Olivet Church, Philadelphia, Dr. Maurice Samson, pastor, enjoyed an unusually fine Christmas. There was a great outpouring of generous sentiment that was exceedingly contagious. The members and organizations vied with one another in diffusing joy among the needy and distressed. The Missionary Society, Boy Scouts, Girl Scouts, Rangers, Junior Endeavorers, Men's and Women's Bible Classes all participated in the distribution of good cheer. Baskets of groceries were sent to the unfortunate, and gifts of money were sent to the needy. Never was there a finer spirit shown. Christmas morning the service was inspiring. The Church was beautifully decorated. The pastor spoke on "The Light That Shone in the Dark World." The offering for Bethany Orphans' Home amounted to \$509.65, the largest amount ever raised by this congregation. The choir rendered Maunders' cantata, "Bethlehem," before a large attendance, and repeated it Sunday evening, Jan. 8th. The guest soloist was Paul Volkmann, the noted tenor. The offering on Home Mission Day reached \$100, and the Thank-Offering of the Missionary So-

TWO GHOSTS FROM HANG-MAN'S HOUSE

They come, they come, and will they never go?

Yesterday at even, today at morning's glow,

Forever and forever they come, and will not go!

They come, heads high, and hands always entwined,

Eyes alight with fervor, and wonderfully kind,

But they prey, they prey, they prey upon my mind!

Their voices are as silver, a bugle in the air,

Magically clear, and yet as soft as prayer,

But the burden of their music is more than I can bear!

They come, they come, with visions in their eyes,

Suffering and agony, Utopia in their eyes,

They woo and search and hold me with their eyes!

Release, release, from shabby want and greed;

A common man's Law, and a free man's Creed,—

Golden runs their gospel as I heed, heed, heed!

They come, they come, dreadfully and slow,

Hooded black and bound, attended by Woe,

And behind them, behind them, row upon row,

The tramp, the tramp of the Judge and the Priest,

The flutter of Vultures, the laugh of the Beast,—

Then the hollow and terrible prayer of the Priest!

They come, they come, and will they never go?

Yesterday at even, today at morning's glow,

Forever and forever they come and will not go!

They know, they know the terror of the Tree:

Its sign is on their wasted hands, its fiery agony

Forever leaps and lingers, and pours its pain on me!

—F. D. W.

ciety \$119.18. The work in Olivet is making splendid progress.

The Christmas dawn service of St. Paul's Church, Fleetwood, Pa., Rev. J. B. Landis, pastor, was largely attended and special music was rendered by the union choir. Rev. Mr. Landis gave an address at the community service held at the community tree. The Church was filled on Sunday evening, Dec. 25, when the choir beautifully rendered the cantata entitled, "King All Glorious," by Nolte. The choir is directed by the organist, Mrs. Warren Frey. The S. S. rendered its program on Dec. 26. The pastor and his wife were presented with individual presents and a substantial sum of money. 170 communed on Jan. 1; the total Communion offering was \$781, the largest in the history of the Church. \$102 was sent to the Bethany Home. The congregational meeting was held on New Year's Eve, when elections were held and reports of the Church were given. The annual financial report of the congregation will appear during the month of February.

A valued subscriber in Summit Hill, Pa., renewing his own subscription and sending a new one for his cousin, adds: "I find such helpful and inspiring things in the 'Messenger,' and hope it will continue to lead our Churches as it has done in the past."

Swamp-Amity Charge, Pa., presented its pastor, Rev. Howard A. Althouse, with an Oldsmobile sedan last summer. The Bechtelsville Church was renovated, re-frescoed and new chandeliers placed in the main auditorium by the Lutheran Aid Society and the Reformed Willing Workers, at a cost of \$1,600. On Sept. 18, at the special services, messages were brought by Revs. G. G. Greenawald and D. F. Longacre, of Boyertown, Pa., and Rev. Allen Fisher, of the Lutheran Charge at Tinicum, Pa. The largest Communion of the present pastorate was held at St. Paul's Amityville, on Oct. 16, when a class of 13 members joined by confirmation. An adult catechetical class will join the Church in the spring. \$5,000 was paid on the Amityville Church in 1927. Dr. E. E. Kresge, of Franklin and Marshall College, delivered an able sermon at the 207th anniversary of the Falkner-Swamp congregation, on Oct. 9. The pastor was remembered with \$26 and many things too numerous to mention at Christmas time. St. Paul's, Amityville, raised \$10 more than its quota by contributing \$100 for State College Church on Home Mission Day. The pastor writes that it is a pleasure to serve such a faithful people.

Trinity Church, Philadelphia, Pa., Rev. Purd E. Deitz, pastor, had a total attendance in December of 2,925, an average per Sunday of 731. Services at 6.15 A. M., 10.30, 2.30, 7.00 and 7.45, marked the observance of Christmas Day. The last 1927 Sunday evening service was unusual in musical program and electrical effects. Selections by the choir, soprano and alto duets, a solo, a number by the quartet, added greatly to the enjoyment of the program. The beautiful Christmas decorations were the efforts of the hard-working committee under the direction of Mr. Ellwood S. Paisley. A Christmas festival was held on Wednesday at 8 P. M.; "The Holy Grail," a legend of the cup from which our Lord drank in that last supper with His disciples, was presented. The offering was sent to the orphans. A Watch Night service, held on Dec. 31, from 8 until 12 P. M., was divided into different periods, social, song and devotional. Two members of the congregation were taken from the roll by death during December, Mrs. J. H. Ricker, Sr., a member of the Home Dept., on the 6th; and Brother E. A. Gray, a member of the Men's Bible Class, on the 22nd. A special service on Jan. 8 marked the occasion as Pastor's Day.

There were 263 members and friends in

attendance at the winter Communion services held at the Marion and Grindstone Hill Churches with an addition of 4 new members. Excellent Christmas services were rendered by both Sunday Schools and the offering was above the \$100 mark. The pastor and family received a large number of tokens of appreciation and confidence. The Thank-Offering of Heidelberg Church reached a new high mark, \$106. But the outstanding event in the recent history of this Charge was the celebration in December of the 50th anniversary of the dedication of the original building of Heidelberg congregation. There were timely messages by Dr. George L. Omwake, President of Ursinus College, who was confirmed in Heidelberg Church, in the morning, and Dr. F. F. Bahner, of Waynesboro, who preached in the evening. Three features of the anniversary were: (1) provision made for the cancellation of the debt remaining from the improvement program of recent years; (2) the receipt of a generous check from one of the charter members now living in Cincinnati, Ohio, the same to added to the trust funds of the congregation; (3) the installation of an illuminated H. E. Winters Bulletin Board for publicity purposes.

Rev. W. H. Brong, on Jan. 1, observed his 25th anniversary as pastor of St. Peter's Charge, Pa., which includes St. Peter's Church at Plainfield, Evangelical Church at Belfast, Faith Church at Pen Argyl, and Trinity Church at Wind Gap. At the Belfast Church, at 10 A. M., Miss Cordelia Brong, a daughter of the pastor and a teacher in the Doylestown High School, gave a summary of the life of the first pastor of that Church, Rev. Mr. Hoffeditz, and Rev. Mr. Brong delivered the sermon he delivered 25 years ago when he preached in the Church as a candidate. A reunion of those who were received into membership during the 25 years was held at the Plainfield Church at 2 P. M. Judge Robert A. Stotz, of Easton, gave a short address. The sermon was preached by Rev. Dr. J. Rauch Stein, Phila., a classmate of Rev. Mr. Brong. At Trinity Church, 7 P. M., Miss Naomi Brong, a student at Boston University, and a daughter of the pastor, read a religious story after which Rev. Mr. Brong preached the same sermon he delivered in his first pulpit appearance after being called as a pastor. During the 25 years of his pastorate, Rev. Mr. Brong has delivered 3,825 sermons and 3,184 addresses. He has baptized 729 infants and 51 adults, conducted 692 funerals, officiated at 245 weddings, conducted 61 catechetical classes, confirmed 684 persons, received 705 persons into Church membership and made 12,705 pastoral calls.

On Dec. 18, Zion Church, of the Stone Creek Charge, Ohio, Rev. H. N. Smith, pastor, celebrated the 50th anniversary of the building of the present edifice, erected under the pastorate of Rev. Carl H. Zink, whose daughter, Mrs. John Schwab, is still a member of the Church. Dr. C. E. Miller, President of Heidelberg College, preached the anniversary sermon. In connection with this occasion the congregation established an endowment fund for the upkeep of the cemetery. The organization dates back to about 1840, the present building being erected in 1877 at a cost of \$1,950. In 1925 Zion Union Church was renovated at a cost of \$1,600. In 1927 the Ladies' Aid Societies of the Reformed and Lutheran congregations placed new pulpit, altar and choir chair, an altar and a new carpet on the platform. On Dec. 23 the S. S. presented a pageant to a well-filled house. Offering of \$20 for the orphans. The pastor and his wife were remembered by gifts. Jerusalem Church held its Christmas program on Dec. 25 in the evening. Offering of \$25.75. Death visited both congregations over the Christmas season, Mrs. John M. Winkler, from Jerusalem, and Mr. Adam Brown, Sr., of Zion Church, who had

WITHOUT A PEER 1928

Tarbell's

TEACHERS

Guide

Ask Any International S. S. Lesson Teacher!

(POSTPAID \$2.00) \$1.90

ALL BOOKSTORES F. H. REVELL COMPANY
NEW YORK 158 FIFTH AVE. CHICAGO 651 CASS ST.

EARN \$25 WEEKLY SPARE TIME
writing for Newspapers and Magazines. Experience unnecessary. Copyright Book, "How to Write for Pay," Free. Press Reporting Institute, 1296 St. Louis, Mo.

Part-Time Men

Giv'g Suits FREE

Make \$45 a Week and up
Cash profits paid in advance

No question about it, any man can easily earn \$45 a week and up, just showing our wonderful outfit and taking orders for our high-grade tailoring. Never before such low prices and beautiful styles.

Give Clothes FREE

To introduce our unbeatable values, we give away a perfect tailoring, we make this first, just-free suit offer—something different, better, bigger, more liberal than any offer ever made.

Handsome Carrying Case Outfit
of large real cloth samples—everything furnished FREE. Write today for free suit and big money-making offer.

Spencer Mead Co., Wholesale Tailors, Dept. N962, Chicago

attained the advanced age of 87 years and was the oldest citizen in Jefferson Twp. Mr. Brown came from Germany when a lad of 12 years and settled in Tuscarawas Co. He was a faithful member of the Church and attended the services to within a few weeks of his decease. He is survived by 4 children, who are also members of the Church.

Christmas in St. John's Church, Bedford, Pa., Rev. J. Albert Eyler, pastor, was a very happy day. A very large congregation of joyous hearted folks assembled at 6 A. M. to sing the old Christmas carols and to rehearse again the story of the Savior's birth. At 7 P. M. there was a delightful program by the children of the S. S. before an audience that overtaxed the capacity of the auditorium. The offering of the day for the Hoffman Orphanage amounted to \$350. Jan. 1 marked the 20th anniversary of the coming to Bedford of the pastor and his wife. In connection with the services of the day, Rev. Mr. Eyler presented the following statistics bearing upon the record of work accomplished in the course of his present pastorate. He has performed 266 marriage ceremonies, baptized 332 persons and officiated at 326 funerals. When he came to Bedford the membership of St. John's Church was 210, he has received 556 members, and the losses by death, dismissal and erasure have been 316, leaving a present membership of 450. The S. S. enrollment has increased from 100 to 350. During the first year of his pastorate the congregation contributed for benevolent purposes the sum of \$343; during the 20th year they contributed \$2,513. In the first year \$1,559 was contributed for congregational purposes and during the last year \$6,482. Contributions for benevolence during the 20 years have amounted to \$38,264; for congregational purposes, \$58,748, or a total of \$97,012. The pastor found encouragement in the fact that while the membership of the congregation has only doubled itself, benevolent spirit of the people had become almost five times as great.

St. Paul's (English), Baltimore, Md., Rev. Lloyd E. Coblenz, pastor. The thirty-fifth Christmas season in this pastorate has come and gone. Due preparation was made for its observance. The services arranged for were for worship, attuned to the joy which

should be the main feature of the observance of God's gift to the whole world. At 6 A. M. Christmas Day the order of service as arranged by the sainted Dr. Henry Harbaugh was used. In St. Luke's record of the Nativity, the Magnificat, Benedictus, Nunc Dimittis and Gloria Patris, enlisted the voices of the whole congregation after the choir rendered *Adeste Fideles* in Anthem. As the reading and chanting conclude, many in the congregation also join in Mozart's Gloria. The favorable weather made a good attendance possible. The spirit of worship found beautiful expression in this early service. At 11 A. M. the service prepared for the Sunday School was held in the Church. The congregation attended and joined with the School in the worship of that hour. Old Christmas carols with Scripture selections for recitations, an address by the theological student, Albert S. Asendorf, and an offering for the orphans, were the main features of this service. In the evening at the usual hour the service continued the spirit of joy belonging to the day. Old familiar hymns and an appropriate sermon by Student Asendorf made this service a suitable conclusion for one of our happiest and most worshipful Christmas seasons. The offerings for the orphans on this day were \$297.78. The pastor and his family were kindly remembered by the congregation and friends by a gift of money.

The people of the Churches in the Catawba Charge, N. C., Rev. W. R. Shaffer, pastor, were richly blessed this Christmas season. Conover, Brookford and Smyrna each enjoyed an excellent entertainment. Though we call it an entertainment, an attempt was made to lift the occasion to a higher plane of service and worship. At Conover the white gift service was rendered, through which a deeper appreciation of the love of Christ was reached. Many folks were helped, both the givers and those who received. The decorations again this year were exceptional. The young people of Smyrna presented a play, "Led By the Light." This too, brought out the Spirit of Christ. At Brookford over 80 children served, through their recitations to make the occasion a success. Here the Christmas tree was central, many giving and receiving presents. The pastor and his wife received many gifts from friends with whom they labor. A class of girls in the Conover Sunday School purchased a splendid electric heater to be placed in the parsonage for the use of the pastor and his wife. The Brookford Sunday School gave a shaving mirror, which was appreciated by Rev. W. R. Shaffer, while the individual members of the Smyrna Church expressed their loving greetings through many personal gifts. A devotional service was held at Conover on Christmas Sunday morning at 7 A. M. This was well attended, being held for the purpose of giving to each one a deeper feeling of the spirit of Christmas. Many other things are being done in the charge. All services have been well attended during the winter. The pastor appreciates the co-operation which he receives in this way. More and more each one comes to see that every effort is for Christ.

Calvary Church School, Reading, Pa., has experienced a busy season this last fall. Promotion Day on Sept. 25th witnessed a record attendance. Rally Day marked the inauguration of a 2½-hour Church School on Sunday morning for the Junior Department, of which Miss Anna Kenderline is superintendent. An additional hour is also held on Friday afternoons for expressional work which is impossible during the Sunday morning session. The department is aiming to lead the scholars in the Christian way of living rather than simply the accumulation of facts. The "Kingdom of Love," a text by Miss Blanche Carrier, is being used. "Library Day" witnessed many books added to the library. Many

hikes and parties have been enjoyed by the various departments. A very successful Hallowe'en carnival was held by the young people. A well attended and inspirational Children's Division Conference was held, with Mrs. Margaret String as the leader of the discussion. The Intermediate Department now has a separate room for its own. A Nursery and Kindergarten is being held during morning worship, with Mrs. H. G. Green, the Cradle Roll Superintendent, in charge. A Young People's Forum meets in the social rooms after the Sunday evening service. Refreshments are served by the young people after the discussion. On Dec. 18th, at the white gift Xmas service, the departments gave large donations of money and clothing to the orphans. The young people sang carols to the shut-ins on Xmas morning, while the School orchestra played the Xmas carols at the Church for the benefit of the community. "The Pageant of Joy" was presented by the School on Sunday evening, Dec. 25th.

For three consecutive Sundays, Dec. 4, 11 and 18, the congregation of First Reformed Church, of Greensburg, Pa., was held in the grip of a most fascinating series of sermons based on Charles Dickens' world-famed "Christmas Carol." One member expressed her appreciation of the sermons in this manner: "I would not let torrential storms or chilling blasts keep me from hearing them." The following three incidents tell how thoroughly the pastor, Rev. L. E. Bair, reached the minds and hearts of his people: (1) One man walked all over Pittsburgh and surrounding towns three days in search of an authoritative copy of the "Christmas Carol;" (2) One woman suggested that the Church dramatize Dickens' story; (3) A most talented young lady of the congregation, Mrs. W. H. Deemer, took it upon herself to write the story in dramatic form; trained a number of young people to perform the same; and on Sunday evening, January 1, 1928, this cast presented to a crowded Church a marvelous five scene pageant entitled, "Dickens' Christmas Carol." A chance visitor at this event, without the permission of the pastor, took the liberty to report the wonderful production to the readers of our "Messenger." Preceding the program Rev. Mr. Bair expressed his appreciation of the people's interest in coming through such severely inclement weather. He also informed the audience that "Dickens' Christmas Carol" had been dramatized during the life time of Dickens, but Mr. Dickens expressed himself as being thoroughly disgusted with the performance. This writer feels certain that the disgust of the author would have been turned to delight had he sat in First Reformed Church at Greensburg, Pa., Sunday evening, January 1, 1928. The pastor was overjoyed at the remarkable success of this pageant. First Church of Greensburg is certainly a leader in Western Penna.

In Evangelical Reformed Church, Frederick, Md., Rev. Henri L. G. Kieffer, D. D., minister, the celebration of Christmas was begun with a beautiful carol service, conducted by the Men's Bible Class, on Dec. 23. This was attended by a large congregation and enjoyed by many others by reason of the fact that it was broadcasted. It proved a beautiful preparation for Christmas. Early Christmas morning a group of the members of the C. E. Society sang carols before the homes of the shut-ins of the congregation. The Christmas dawn service at 6 A. M. has become a tradition in this Church and was attended by a large congregation. On the evening of Christmas Day the Sunday School held its "White Gifts for the King" service. This has come to be regarded as the most beautiful service of the year and as a most impressive and helpful observance of Christmas, emphasizing, as it does throughout,

5% Serial Coupon Bonds

Sold by

The Board of Home
Missions

Authorized by

General Synod

Total Issue \$500,000.00

\$ 225,000.00 Sold

A Safe Investment

For Further Information Write to

Rev. Wm. F. DeLong, D. D.,
Field Secretary

Schaff Building, : 1505 Race Street
Philadelphia, Pa.

The Book of Comfort

By the World's Most Comforting Writers

None of us who has lost some dear one can afford to be without this book and the comfort it brings.

Any hour when depressing thoughts assail, one may be comforted by the helpful words of Jesus Christ, of Henry Ward Beecher, of Russell Conwell, of Elizabeth Barrett Browning, of Wendell Phillips, of Tolstol, Tennyson, Longfellow, Lincoln, Socrates, and a great number of other world-famous men and women who bring their testimony and faith in the welfare of our beloved dead to all who may read.

A page or two of the Book of Comfort will inject hope, peace, and courage into the most dejected heart. The beliefs, experiences, and convictions of all these great men and women cannot help but convince. The satisfaction and benefit to be derived from the Book of Comfort is not to be measured in money.

A wealth of wonderful quotations and of suggestive thoughts for sermons.

An ideal gift to the bereaved who may be brought back to an early life of usefulness by its pages.

A rock of ages that every man may fall back on in time of need, when clouds gather and light grows faint.

The Book of Comfort is printed in large, clear type. A truly beautiful gift.

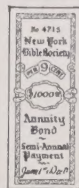
Real leather, \$2.00; imitation leather, \$1.00; paper covers, 50c.

Publication and Sunday School Board of the
Reformed Church
1505 Race St., Phila.

the spirit of giving. The service was planned by Elder L. Elmer Keefer and Mrs. Maud W. Dittmar, musical director and organist, assisted by a committee of the Sunday School. The chancel, with its white marble furniture and white floor-coverings, made a beautiful setting. Upon the altar were 33 candles, representing the years of our Lord's life on earth, 3 being large candles, symbols of His three years' public ministry. In the center of the chancel was a large white cross, upon which concealed lights threw their rays. After the choir processional, the Church was darkened, except for the light of the candles and the light on the cross, and there was a candle-light processional of 40 young ladies, dressed in white, each carrying a lighted candle, which was placed upon one of the standards in the chancel, after which the congregation knelt to sing

"Holy Night." The School, by departments, brought their white gifts and laid them at the foot of the cross, the children bringing gifts of staple groceries, clothing, toys, etc., for the orphans, each wrapped in white, and the older persons bringing gifts of money. Each department was represented upon the program. Miss Margaret Motter, of the Senior Department, read the story of "Why the Chimes Rang," and Dr. Kieffer spoke on "A Visit to Bethlehem," describing his visit, last July, to the scene of our Saviour's birth. It was a beautiful service, which sent the worshippers away with their hearts filled with the true spirit of Christmas. The

white gifts in money amounted to \$1,023.76, of which amount \$761.51 was for the orphans of the Church. The offering at the dawn service, also for the orphans, amounted to \$58.16. These gifts will be still further increased by gifts from those unable to be present on Christmas Day. On the evening of the day after Christmas, a Christmas party for the children of the elementary grades of the S. S. was held in the Church parlors, when there was an interesting program by the children and a presentation of gifts, including attractive gifts to the children of the Cradle Roll, made during the year by the members of the Mothers' Class.



HIGH AS SAFELY 9%

Bible Annuity Bonds are absolutely safe. No fluctuations. Also provide Bibles for immigrants, sailors, the sick and the blind. Send for particulars. New York Bible Society, Dept. 20, 5 East 48th St., N. Y. C.

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Fourth Sunday after Epiphany, January 29, 1928.

The Growing Fame of Jesus
Mark 3:7-12; 6:53-56.

Golden Text: The common people heard Him gladly. Mark 12:37.

Lesson Outline: 1. The Message. 2. The Ministry. 3. The Man.

So far, in our studies in Mark, we have seen Jesus with the sick and with sinners, whose physical and spiritual diseases He healed. We have also seen Him with the Pharisees, who feared and hated the Master. They hated Him because both His manhood and His message ran counter to theirs. His humble sincerity contrasted strangely with their arrogance and ostentation, and His glad tidings set men free from the bondage of their dead legalism. And they feared Him because He was destroying their hold upon the common people. They were fast losing their power and prestige to this young prophet of Nazareth. Hence, after the healing of the withered hand on the Sabbath, the Pharisees left the synagogue determined upon His death. (Mark 3:6).

Thus we have had a bird's-eye view of the entire ministry of Jesus. The man, the message, the worker—all have passed in review before us. We have heard Him teach and preach. We have seen Him restore sick bodies and stained souls to health. And that is a synopsis of His entire ministry. We are prepared, therefore, to pass to the secret of Jesus' fame. That is the topic of our present lesson—The Growing Fame of Jesus. We are asked to find an answer to the question why the common people followed Him.

The fact of His growing popularity admits of no doubt. It is clearly revealed in our records. The two passages that form our lesson are separated by a considerable lapse of time. But both picture similar situations. We see crowds of common people who heard Him gladly and who followed Him eagerly. And between these two passages of our lesson we learn of the choice of twelve disciples, and of their ministry (3:14; 6:7), which is further evidence of His growing fame.

And as the fact of Jesus' growing popularity is indubitable, so the reason for it is obvious. He met the needs of men. He supplied their deepest wants. At first, doubtless, curiosity brought men to Jesus. Now curiosity may draw crowds, but it does not hold them. A stronger bond was required to attach multitudes to an itinerant prophet—without fortune or friends—whom the leaders of the people sought to kill. That stronger bond was spun by the Spirit of Christ; by the man and by His message and ministry.

A lesson like this can, and should, be given a very practical turn. We should, of course, first of all study and ascertain the historical facts. Precisely what did make Jesus, for a time, a popular hero? What was the secret of His spell upon the people? But, after all, such a purely and merely historical study does not take us very far. We want to know the secret of Jesus' power and popularity today. Why do we call Him, "Lord and Savior?" Why do we ask all the world to follow Him? Many are indifferent to Him. Not a few are even hostile to Him. Why is this, if Christ is truly the Savior of mankind? Millions of men do worship Him, and we belong to that multitude. But could we state clearly the reason for our admiration and adoration of Christ, or can we merely repeat some theological formula whose real meaning we do not understand?

Let us, then, make this a personal experimental lesson, especially with our adolescents and adults. If our loyalty to Jesus Christ is truly personal, we shall find, I think, that today, as at the beginning and in all the subsequent ages, it is based upon His message, His ministry, and upon His character.

I. The Message. Christ was a teacher and preacher. Like the older prophets, He proclaimed great truths wheresoever He met people—by the wayside, in synagogues, at the well, in private interviews, to multitudes. And soon the common people came from afar to drink in His words as parched land absorbs the rain. For their hearts were parched. Their religious teachers gave them stones for bread and serpents for meat. They were starving on their official diet of the husks of religion, of petty laws and futile ceremonies. And their starved souls were hungry for truth.

Now Jesus proclaimed that truth, simple and yet sublime. It was a complete repudiation of the whole Pharisaic system of religion. It gave men a new vision of God and man. It gave them courage, in spite of sin, to call God their Father. It gave them confidence and hope, in spite of sorrow and suffering, to look upon life and history as worth while. It robbed death of its menace and filled the hereafter with a glorious promise. Soon men called that message of Jesus, "the evangel," that is, Glad Tidings. And the name is true. It was good news for men, sinful and sorrowful and mortal. And directly they said, "He speaks with authority and power, and not as the scribes." That, also, was true. The message of Christ reached the hearts of men, and received the sanction of reason and conscience. It needed no outward certification from official ecclesiastics because it had the inward authentication of the heart and mind of multitudes of common people.

That selfsame message of Jesus, His Gospel, is still one pillar of His fame. It still

Individual Gospels for Daily Reading

GOSPEL OF ST. MATTHEW
GOSPEL OF ST. MARK
GOSPEL OF ST. LUKE
GOSPEL OF ST. JOHN

Paper bound, 3c
Cloth bound, 4c

All the books of the Bible may be secured in individual books bound as above at the same prices. Convenient for Sunday School work and daily readings.

Publication and Sunday School Board
of the Reformed Church
1505 Race St., Schaff Bldg.
Philadelphia, Penna.

meets the hunger of man's heart. It still stands the test of man's conscience and reason. Why is it that we love and trust Christ? Why do we preach His gospel at home and abroad? Why do we teach it to the young? Because He is the truth. On that conviction rests our hope for the ultimate conquest of all the world by the Christian religion. Christ still has many competitors among the prophets of mankind, but He has no peer. The common people of the Orient and Occident still hear Him gladly, when we present His message and not our speculations about it. Our hearts still burn within us when He interprets the Scriptures to us.

II. The Ministry. But Christ was more than a prophet; more than preacher and teacher. He was a minister, so He claimed. One who had come to serve, not to be served. And thus we see Him going about ministering to the manifold needs of the people of His time. The despised and rejected folk He befriended; the poor He aided out of His own poverty; the sick He healed; mourners He comforted; sinners He saved. His whole life was a continuous ministry of loving service. The bitter taunt of His enemies was perfectly true. Others He had saved, but Himself He could not save. He could not because His whole life was an incarnation of the gospel He preached to men.

And that utter love of Christ, manifested in His daily life, was part of the secret of His growing popularity. What He was and did called to men more loudly even than what He said. Here, again, Jesus stands in sheer contrast to the leaders of His time, who were arrogant, selfish men. And He towers above the leaders of all times. To understand, in some measure, the spell which the life of Jesus cast upon men we need only compare Him with the great men, so-called, of our own time. Who is there remotely like Him? There was a saint in the Middle Ages, Francis of Assisi, who lived a truly Christ-like life of utterly unselfish love, and who ascribed it wholly to the Christ who had saved him from sin and selfishness. And we know that the

EDUCATIONAL COLUMN

Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President.

REV. GEO. W. RICHARDS, D. D., LL. D.,
Lancaster, Pa.

Franklin and Marshall College

Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences

Campus of fifty-four acres with seventeen buildings, including thoroughly equipped Dormitories, Auditorium, Science Building, Library, Observatory, Gymnasium and Complete Athletic Field.

A college whose educational policy rests on a sound cultural basis and is developed in broad sympathy with the needs of the present day.

For Catalogue address:

HENRY H. APPLE, D. D., LL. D.,
President.

Ursinus College

George L. Omwake, LL. D., President
SCHOLARSHIPS NEEDED

Endowments of from \$1,000 to \$5,000 or more, establishing perpetual scholarships for aiding struggling students facing rising costs.

Three ways to found scholarships: 1. By Gift in Cash—income immediately available. 2. By Gift in Cash Under Life-annuity Contract—income applicable at death of donor. 3. By Provision in Will—endowment effective after death.

Write for booklet, "Lasting Memorials."

Rev. James M. S. Isenberg, D. D.,
Vice President

Collegeville, Pennsylvania

The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

WM. MANN IRVINE, PH.D., LL.D.,
President, Mercersburg, Pa.

Hood College

For Young Women

FREDERICK, MARYLAND

A fully accredited member of the American Association of University Women. Standard courses: A. B., B. S. in Home Economics, and B. M. in Music. Practical courses in Education, English Speech and Art. Ten buildings fully equipped for thorough work and modern housing. Suburban site of 125 acres. Our own garden and dairy. For catalog and book of views, apply

JOSEPH H. APPLE, LL. D., President

power and influence of this humble and holy man were almost unbounded. Popes and prelates feared him, as the Pharisees feared Jesus, and the common people adored him.

Christ is no longer on earth. We cannot see Him as He goes about doing good. But that gracious ministry of Christ has been continued by His Church. Those whom He has saved from sin by His gospel He has also endued with His Spirit of ministering love. Indeed, that was their salvation, that Christ, somehow, transformed them into new men whose inmost spirit, the source of all outer action, had been changed. That transformation did not turn men into Christs. No man who became His disciple was made like Him. But they became Christ-like men, seeking to follow Him in His ministry of love.

And only men who are wilfully blind to fact will deery that through the Church, in all ages, the gracious ministry of Christ has been continued and extended. Thus He still goes about among men befriending them; healing, helping, comforting and saving. Wherever Christ goes, through His disciples, the crushing burdens of the bodies and souls of men are lightened. The social iniquities are ameliorated. Science becomes His servant. Institutions become the channels of His love.

And when we present Christ to the world as its only Savior, this gracious ministry of His, no less than His message, supports our claim and our confidence that He will be enthroned in every heart. He is not merely the light of the world, but also its life. His truth lives and works. It not merely enlightens the mind, but it changes the heart and will of men. Indeed, whatever may be our claim and profession of loyalty to Jesus, the test by which men know whether or not we are His friends and followers is the pragmatic test of lives transformed by His Spirit.

III. The Man. But the growing fame of Jesus is not fully or finally explained by His message and ministry. Those were the bonds that drew men to the Master. But when they lived with Him, as did the twelve, in close fellowship they came under the spell of a personality that filled them with reverent awe and led them to adoration. They found that, somehow, Christ was more than the addition of all His words and deeds. That "more" that Peter voiced in his memorable confession, when he said, "Thou art the Christ, the Son of the living God." Out of his experience there had grown the conviction that this Jesus was truly the Messiah, the expected Savior of mankind.

Similar confessions run through all the ages. There is an unbroken line of confessors, reaching from Peter to the present, who call Jesus of Nazareth the Savior of men. Their language changes with the ages, but not their verdict. The man Christ Jesus is more than His message and ministry. He is the gift of God to all mankind for their salvation.

But let us note that this final fame of Jesus came at the end, and not at the beginning, of men's acquaintance with Him. It grew out of His message and ministry. It was the confession of men who had tested His truth and who had tested His life. It was the crown of their Christian experience.

Even so it must come today. We must meet the deepest needs of our age with the truth and life of the Master. Then they will join with us in placing upon His head the crown of divine Saviorhood.

THE CHRISTIAN ENDEAVOR TOPIC By the Rev. Charles E. Schaeffer, D. D.

January 29th—How Our Church Does Its Work. Eph. 4:7-16.

It is not altogether clear what this subject fully contemplates. It admits of a

EDUCATIONAL COLUMN

Cedar Crest College of The Reformed Church

ALLENTOWN, PENNSYLVANIA

A. B. and B. S. Degrees
accredited by

The State Department

Wholesome Home and College Life on a beautiful 70-acre campus. Department of Religious Education and Social Service especially commended by our Church Leaders.

WILLIAM F. CURTIS, Litt. D.,
President

Franklin and Marshall Academy

Lancaster

Pennsylvania

A College Preparatory School for Boys

Entered more than 1000 boys to some 70 colleges in the last 28 years. Fine school home, thorough work and helpful supervision. Moderate cost.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M. Pd.D.,
Principal

Catawba College Salisbury, N. C.

Of forty colleges in North Carolina, Catawba's physical equipment ranks among the first ten.

There are larger faculties, but none stronger or better qualified than Catawba's staff of thirty.

Catawba is no longer a "small" college, but is rapidly approaching the necessity of limiting its student body.

Easily accessible location.

Very reasonable rates.

Write for catalog and view booklet.

two-fold treatment. The word **Church** is sometimes used in a double sense. It may mean the local congregation, which is composed of like-minded individuals who have banded themselves together in fellowship with each other and with Christ; or it may refer to the Church of Christ as a whole, which is the organized institution of Christianity and which is doing its work in groups known as denominations. Both aspects of this topic are worthy of study. The majority of Church members remain ignorant of the way in which the denomination to which they belong does its work. In fact, many do not know what its work really is. They do not know its program, they do not understand its organization. This is likewise true with reference to the life and work of the local congregation. Many members remain ignorant of its policy and system. They do not know about its finances or the efforts which it puts forth in its community along the lines of evangelism and social service. Only a few chosen ones seem to know, consequently the great majority do not count for as much as they might. Information is necessary in order that interest in the work may be stimulated and directed.

First—The Church as a denomination has a specific work to do. The Church is here in the world to do the work that Christ began to do on earth. He came here to establish the Kingdom of God and to do His Father's will. This is precisely the work of the Church. The Church is

the Body of Christ doing the work of Christ. Now Jesus organized His own work around three distinct features: preaching, teaching, healing. To this three-fold task the Church must apply itself. It may take on various aspects and the emphasis may be shifted from time to time, but this is the task which confronts it at all times. Now, the Reformed Church to which my readers belong, is organized to do this very work. The organization is very simple. We start with the lowest unit which we call the **congregation**, which is composed of men, women and children who have the mind and passion of Jesus Christ. This body is presided over by a consistory or an official board composed of elders and deacons. This is the governing body of the congregation. A number of congregations grouping themselves together form what is known as a **Classis**, which is an old word brought over from the Old Country. It corresponds somewhat to the Conference of the Methodist Church or the Presbytery of the Presbyterian Church. A number of Classes adjacent to each other group themselves together and form a **Synod**. The word Synod also comes to us from the Old Country and was used by the Fathers of the Church sometimes synonymous with Council. In the Reformed Church there are eight of these Synods. Now, all the Classes uniting together constitute the **General Synod**, which is the supreme body of the Church and meets every three years. The organization of the Reformed Church, therefore, runs like this: Congregation, Consistory, Classes, Synod, General Synod. We call these bodies by the high-sounding name of **Judicatories**. These bodies seek to do the work of the Church. Usually these judicatories function through Boards, or Committees, or delegates that are charged with specific responsibilities.

The outstanding causes to which these agencies apply themselves are Home Missions, Foreign Missions, Education, Ministerial Relief and Sustentation, Publishing and other benevolent activities. There are five major boards in the Reformed Church whose members are elected by the General Synod. Each of the District Synods has Boards of its own and some of the Classes have Boards, as well as some congregations, but every one of these Boards functions along lines of work specifically assigned to it. It would be interesting to go into details of the operations of each one of these agencies to learn the nature of its work and the methods which are employed. Each Board, however, from time to time publishes reports of its work giving definite and detailed information. To many Church members the Minutes or records of these bodies are dull reading material, but they are really full of vital and informing things pertaining to the Church. A careful study of the same will be amply rewarding in order to obtain a comprehensive and intelligent understanding of what the denomination does and how it operates. All this material pertaining to the Boards can be secured from their office at headquarters.

Second—When we narrow our subject down to the **local congregation** it becomes a more difficult thing to discuss in general terms how one's congregation does its work. Scarcely two congregations, although located in the same community, do their work exactly alike. This difference is determined by local conditions, by the life and genius of the members as well as by other conditions which vary quite as much as human nature itself. Consequently this subject can be adequately treated only by resorting to case work. Let the members of the Young People's Society make a careful and close study of the life and work of their own local congregation. Interesting facts and conditions will be discovered by such a study. Perhaps it will be discovered that there is no program at

Let Your RADIO Bring You Bible Knowledge

SEND NOW—for Prospectus of Radio Bible Lessons

NOW, in your own home you can increase your Bible knowledge—learn more about the "Book of Books" in an easy, interesting way. Let your radio bring you Bible knowledge. Enroll now for these easy graphic courses. With your outline of lessons before you, in the warmth and cheer of your own home you can get the glorious knowledge and understanding that has made thousands happier, more contented and successful in Christian service.

Full credit for courses
Certificates issued
Classes forming
SEND NOW

The Reverend
James M. Gray, D. D.
Studies in Colossians—
Tues. eve., March 6 to
Apr. 24 inc.

The Reverend
John C. Page
Bible Doctrine—Every
Wed. & Thu. eve., from
Feb. 13 to Mar. 13.

The Reverend
H. Framer Smith,
D. D.
Studies in the Pauline
Epistles—Tues., Jan. 3
to 31 inc. Wed., Mar.
21 to May 23 inc.

Mrs. Iris Ikeler
McCord
The Church in Scrip-
ture—Fridays, Jan. 6 to
Apr. 25.

The Reverend
R. A. Torrey, D. D.
Nine special lectures,
Wed. eve., Jan. 11 thru
Feb. 1. Tuesday eve.,
May 1 thru May 29.

The Reverend
James Oliver
Buzwell, Jr., D. D.
Special Lectures—
Tues., Feb. 14, 21 and 28

completion of all radio courses. Certificates issued when you complete your studies. Your reception over our new 5,000-watt station should be perfect anywhere within 500 miles of Chicago. Read the list of instructors and subjects, then send for outlines. Act now.

If you have no radio, ask for details of our correspondence courses, or send for both; but make up your mind now that you will not let this winter pass without getting a thorough knowledge of the Bible.

We give full credit for the



263.3 meters—1140 kilocycles

The Radio School of the Bible—Owned and operated by
The Moody Bible Institute of Chicago, Chicago, Ill.
Tune in on W. M. B. I. New 5,000-Watt Station

The Moody Bible Institute, Radio Division, 153 Institute Place, Chicago, Ill.

Please send me now prospectus of radio courses and full information.

Name..... Street No. or R. F. D.....
Town..... State

all, or if there is one, it is not properly articulated and expressed. Perhaps the methods which are employed may be obsolete and inadequate. A scientific study of the organization and the operations of the local congregation would prove very interesting and informing. Such a study would include elements such as these: How are the officers of the Church elected? How long a time do they serve? What is being done at the consistory meetings and how are matters brought to its attention and how are the things on which the consistory deliberates brought in a well formulated program before the congregation? Make a study of the financial system of the Church. What is its budget? How are pledges and subscriptions to meet the same obtained? How does the money reach the treasury of the Church? What determines the congregational budget for current expenses and what for benevolences? Study the missionary program of the Church. How is the missionary spirit kindled and developed? What stimuli in the form of information, tracts, literature, addresses, etc., are employed to develop the missionary spirit? What constitutes the full program of evangelism or the reaching of the un-Churched in the community? What is the educational program

Cuticura Talcum
Is Soothing
For Baby's Skin
Soap, Ointment, Talcum sold everywhere.



JANUARY
16 - 31
of
Books and Bibles
1/3 to 1/2 off

Publication and S. S. Board of the
Reformed Church
15th and Race Sts., Philadelphia, Pa.

of the Church? How is the Sunday School organized and what kind of teaching is done in the Sunday School? Is the equipment adequate for a modern program of religious education? What is being done in behalf of the young people and how is it done—effectively, inadequately or thoroughly? What special efforts are put forth for the social and recreational life of the members of the Church? What is the emphasis upon worship and what efforts are put forth to make the regular Church services as spiritual and helpful and uplifting as possible? What is being done for the local community to relieve poverty and sickness and distress and vice in the community? What is being done along the line of publicity to bring the work of the congregation in a proper, a dignified and a challenging way before the community? What is being done in the local congregation to integrate its life and work with that of other denominations and of the Church of Christ in general? Is the work of the local congregation done by comparatively few or does it enlist the active co-operation of all?

Such a program of study and investigation would prove exceedingly helpful to a better understanding and a higher appreciation of one's own congregation. Such inquiry, however, should be made not in the spirit of criticism or fault-finding, but rather of helpfulness and mutual encouragement. In this way the weak spots may be discovered, the elements of strength may be recognized, the low places lifted up and the life of the whole body be stimulated and properly motivated.

OBITUARY

JARED S. BROWN

Jared S. Brown, a life-long member of the Reformed congregation of St. Paul's Church, Summit Station, Pa., died Dec. 16, 1927. For many years he had been an officer of this Church, deacon, elder, secretary of the consistory, as well as secretary of the joint consistory of the Friedensburg Charge, of which St. Paul's is a part. For 20 years he was superintendent of Schweigert's Sunday School, out of which St. Mark's Church and Sunday School developed. He taught adult Bible classes for more than 50 years. He was one of Schuylkill County's leading teachers for a period of more than 30 years. At one time he was Deputy Coroner.

He is survived by all his children: Herman, of Harrisburg; Dr. Calvin, of Mercersburg; Lillian, of Frederick; and Richard, of Philadelphia.

The regard in which he was held by many is indicated by the following lines written by one of his former pastors: "As a Churchman St. Paul's has lost its choicest pillar. He was a bulwark in that Church. He will be missed and his seat will be more than empty. I am afraid that those who came under the sound of his voice barely realize the manner of man that lived and taught among them. As a patron of schools and education he was well known. Those who attended his school and were inspired to higher things under his regal leadership are the splendid testimonials of the nature of this worthy master. He was simple in taste, democratic in principle, but regal in character. His influence upon me will remain as long as I live. He caused respect for law. His presence and word added a super environment to an occasion. None spoke of him save to add tribute."

The funeral services were conducted by the Rev. Dr. William C. Heffner, one of his

CHURCH EQUIPMENT SERVICE

RING OUT THE GOOD NEWS

THERE are some who will not soon forget the good spirit and the kindly feeling that seemed to soften even the most unresponsive hearts during the Christmas season that has just passed. Some will not forget the stir in their hearts that came on Christmas Eve and Christmas Day as the Church bells pealed out their glad invitation to come and worship the One who was born on Christmas Day, over nineteen hundred years ago.

And yet how soon many do forget. Would it not be a marvelous thing if the hearts of men could be kept open and responsive to the Saviour's invitation throughout the whole year? Chimes and Church bells have found a peculiar ministry in reminding men of the faith of their childhood and sounding out a beautiful "whosoever will may come" to every one within hearing in such a way that none can take offense.

But not only to the forgetful is the ministry of chimes and Church bells. To the faithful as well they bring encouragement and joy as favorite hymns ring out through the still air, or even above the city's rush and bustle, gently directing the thought to things above. Hundreds of shut-ins, too, draw new courage from the message of the bells.

Much has been written about Church advertising, and while there is much that can be said by the printed page that is vital and important, it is doubtful if any

form of Church advertising has quite the personal touch and appeal that is found in a set of beautiful chimes. Most Churches are so constructed as to make easy the installation of a bell or a set of chimes, and the possession of a bell by no means restricts the ministry of the chimes, for these are usually played from the organ on the inside and the bell is rung immediately afterward.

Doubtless many who would like to see their Church equipped with these faithful messengers have felt that the expense is prohibitive. There are, however, ways of financing such Church equipment that make the purchase quite easy. What more fitting memorial could you raise to some loved one who has gone to be with the Lord than a sweet toned bell or a set of tower chimes? In what more effective way can you regularly remind every one in your community that the house of God stands open to proclaim a Saviour who is not willing that any should perish, but that all might come to repentance.

Church Equipment Service appears in "The Reformed Church Messenger" each month. If you have questions as to Church equipment or you desire information as to where to purchase any equipment or accessory not found in the columns adjacent to this article, full information will be promptly furnished if you will write to Church Equipment Service, "The Reformed Church Messenger," 15th and Race Sts., Schaff Building, Phila., Pa.



BLYMYER Church BELLS

Eloquent Enduring Inexpensive

Increase your Church attendance by installing a mellow-toned BLYMYER BELL. Now used by thousands of Churches. Recommendations furnished. Satisfaction guaranteed.

Send for latest pictorial Catalogue

THE JOHN B. MORRIS FOUNDRY CO.
Proprietors Cincinnati Bell Foundry
DEPT. S-108 CINCINNATI, OHIO Established 1832

SINGS THE GOSPEL INTO PEOPLE'S HEARTS

Drives Out Fear—Plants the Word

107 Inspiring Gospel Songs by Stebbins, Harkness, Sankey, Gabriel, Tovey, Hooker, et al., entitled

"HYMNS FROM THE HEART"

By Mrs. James Henry Larson, Editor, Voice Student, Boston, New York and Paris.

Price per 100, \$12.50. Send 25 cents for single copy or request returnable inspection copy FREE.

Rev. J. H. Larson, Lake Geneva, Wisconsin



DEAGAN

Tubular Bell

Tower Chimes

The one most beautiful form of memorial Standard Sets, \$6000 up

J. C. DEAGAN, Inc.
105 Deagan Building, Chicago

Played Direct From Organ Console

former students, and the Rev. Eneas Messner, his pastor at the time of his death.

—E. B. M.

MARY EUNICE SMITH

Mary Eunice, daughter of Rev. and Mrs. H. N. Smith, was born at Alpha, Ohio, December 4, 1902. She was confirmed in Trinity Church, Delmont, Pa., at the age of 15. From there, she with her family removed to Marion, Pa., where she completed her public school work, graduating from the Chambersburg High School in 1920. After a course in the Penna. Business College of Lancaster, she held positions at Hagerstown, Md., Indiana, Pa., and High Point, N. C. This latter position she resigned and returned to the home of her parents on account of ill health. For the past few months she was employed at the Ohio State Garage in New Philadelphia, O. All her life she was afflicted with asthma and suffered much. She passed peacefully to her eternal rest on Jan. 8th, having attained the age of twenty-five years, one month and four days.

Funeral services were conducted at the

parsonage on January 9th by the Rev. Wallace W. Foust. The body was taken for burial to the family plot in Lancaster, Pa. At the latter place services were conducted by Drs. I. W. Hendricks and T. A. Alspaach.

—W. W. F.

FRANK J. WAGENER

It is with grief-smitten hearts that we are compelled to chronicle the "home-going" of Elder Frank J. Wagener, of St. Paul's Church, Pittsburgh, Pa. Forty-six years ago he became a member of St. Paul's congregation by confirmation and in that time has held every office, as the choice of the congregation.

He has served as elder for 25 years. The Church has lost an ardent supporter and the city a worthy and exemplary citizen. Mr. Wagener was not married. He resided on Highview Street with his sister, Miss Katherine Wagener.

For 40 years Mr. Wagener was a member of the Central Post Office staff and at the time of his death was supervisor of mails. The funeral services were conducted at his home, Saturday, Dec. 31st, by his pastor, Rev. Dr. I. S. Hawn.

—H. Z.